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THE FOURTH RELIGION OF CHINA

It is still a surprise to some people to learn that there *is* a fourth religion in China. Confucianism, Taoism, and Buddhism are the three prevalent and recognized religions today, although for centuries the two latter were regarded by the Confucian state as heretical. The religion of the mass of the people is essentially syncretism. It includes elements of the ancient animism, of Confucian philosophy and ethics as well as Taoist superstition and Buddhist idolatry. There are proverbs current such as "the three religions are one," the three religions have a common basis," which lead to the conclusion that the religious ideas of China have blended and that the three old religions "should be considered as three aspects of the established religion of the country." [1] The three teachings are not separate sects, in the sense that Christians, Jews and Moslems are separate in Western Asia. They may better be regarded as moods of the Chinese mind which may be manifested in the same individual at different times or on different occasions. [2] This is expressed in another Chinese proverb: "The red flower, the white lotus-root and its green leaves, like the three religions, were originally the same."

But in the land where images of Buddha, Confucius and Lao Tzu are placed in idolatrous proximity there are more than seven million people who have never bowed their knees or offered incense to idols—they testify that there is no god but Allah, and that Mohammed is his apostle.

[1] W. E. Soothill, "The Three Religions of China," p. 1.
[2] W. J. Clennel, "The Historical Development of the Religions of China," p. 13.

Islam has been in China for more than a thousand years and penetrated into each of the nineteen provinces. There is obscurity, however, in regard to its earliest history and the reasons for its later rather remarkable and sudden increase, followed by its arrest and gradual decline. The Nestorian missions in China preceded the entrance of Islam by more than a century, and the Jews had important settlements at Kaifung and elsewhere before the second century A.D. The importance of these facts in relation to the early spread of Islam is noted by Professor P. Y. Saeki.[3] He believes that the former of these theistic groups, the Nestorians, under the persecutions of Timur (1369-1405), became amalgamated with Chinese Mohammedans; while Bishop William C. White and others think that the Jews of Central China "through very gradual and prolonged attrition" also disappeared in this way.[4]

In an Imperial Edict issued 845 A.D., Nestorians and Mohammedans are grouped together, but Nestorians are mentioned first because they were the stronger and more influential body of the two. The persecutions aimed at both would tend to draw them together. This absorption into the Mohammedan body may have been completed in the fourteenth century through the great persecution which Timur, the scourge of Asia, directed against both Nestorians and Mohammedans in China during the eighth and ninth centuries.

Concerning the entrance of Islam into China, the traditions of the Moslems themselves are to a large extent worthless. Although apparently corroborated by numerous monuments in stone, the story of the visit of a famous companion of the Prophet, who some say was a maternal uncle of Mohammed and whose grave is pointed out in Canton, and similar stories seem to be later inventions.[5]

The oldest monumental record of the beginnings of Islam in China is the celebrated *stele* in the court-yard of

[3] "The Nestorian Monument." London, 1916. pp. 91, 109.
[4] *The Chinese Recorder*, October, 1917. p. 675; Cf. Jewish Encyclopedia, Art. *China*, Vol. IV, pp. 33, 34: "Many of them for the sake of riches and preferment have abjured their own religion," even as early as 851 A.D.
[5] Hartmann, in the Encyclopedia of Islam. Cf. Broomhall and Isaac Mason. The latter wrote on the Chinese-Moslem Chronology in THE MOSLEM WORLD, Vol. XXII, pp. 69 ff.

the chief mosque in Sian, Shensi. It professes to have been erected 742 A.D., but the inscription is a palpable forgery. Hartmann gives the evidence in full. The Arab geographers, however, tell of very early intercourse between Western Asia and China by Persian and Arabian traders. China and Japan were regarded by them as the last inhabited areas in the East.

"The two routes by which Islam came to China," says Professor Hartmann, "were quite different in character and object: the land route, which led into Northern China, brought Islam into the western parts of the northern kingdom only and did not send out colonies to the coast; the route by sea along the coast of China as far as Kansu (i.e., Hang-chou-fu) founding colonies everywhere, which carefully avoided any attempt to advance into the interior. This is one of the features of the advance of Islam; when it came by water, it remained on the coast, and when it came by land, it remained in the interior. Islam has as a rule been afraid of the sea; from the very beginning it was impressed with a sense of the supremacy of the unbelievers on the ocean and made practically no efforts to dispute their dominion. When we do find Mohammedans undertaking naval expeditions, they were almost always disastrous: all attacks on Byzantium, for example, from the sea failed. It was not till the Mongol period that Islam began to advance through the interior of China, indeed one might almost say that but for the Yuan dynasty the conversion to Islam of large tracts of the interior of China would have been impossible, for this dynasty was the first to break away from the policy of splendid isolation." [6]

The advance of Islam by sea was due to the sea-faring tradition of Arabs and Persians, which goes back to pre-Islamic times, when they already had commerce with the Far East. [7] The advance of Islam by land was due to other motives than trade. The spirit of conquest led Kutaiba ibn Muslim in 713 A.D. to conquer Ferghana, and send an embassy to China. Afterward the new faith made headway in Central Asia and penetrated to Northwestern China.

The first body of Arab settlers in China was a contingent of four thousand soldiers dispatched by the Caliph Abu Ja'afar, in 755 (or, according to others, by the Caliph Al Mansur in 758), to the assistance of the Emperor Hsuan-Tsung, who was assailed by his commander, A Lo

[6] Encyclopedia of Islam, p. 843.
[7] Niemann: "Inleiding tot de Kennis van den Islam," p. 337.

Shan, a Tatar, appointed to lead an army against the northwest frontier.[8] These soldiers, in reward for their services and bravery, were allowed to settle in China, where, by intermarriage and preaching, they won over many to the faith. In the following century we read that many thousands of Moslems were massacred in China, while Marco Polo speaks of the large Moslem population of Yunnan.

Following upon the great wars of Ghengis Khan, a vast number of Moslem traders and adventurers poured into Western China. "Some came as merchants, artisans, soldiers and colonists; others were brought in as prisoners-of-war. A great number of them settled in the country and developed into a populous and flourishing community, gradually losing their racial peculiarities by their marriage with Chinese women."[9]

In Yunnan the entrance of Islam is ascribed to a prince of Bukhara, Saiyad-i-Adjall, who became governor (1273-79). His tomb is now a center of pilgrimage. Three distinct racial groups of Moslems (Hwei-hwei) are found in Northwest China at the present day, indicative of their different origin. The Arab Hwei-hwei known in Chinese history as the Ta-Shih Hwei-hwei; the Turkish group known as Salars; and the Mongol Hwei-hwei including a Tatar aboriginal tribe.[10] These three racial groups are easily distinguished by their physique, their dress, and, in the case of the Salars, by their language.

The total Moslem population of China is still a matter of conjecture. No official religious census has ever been taken. There have been extravagant estimates, such as that of the Statesmen's Year Book (based on A. H. Keane) a decade ago, namely, 30,000,000. In 1894 a Cairo newspaper, after an interview with a Moslem official of Yunnan, placed the Moslem population of China at 70,000,000! Two Chinese-Moslems of Peiping, on their way to Al-Azhar in Cairo this year, issued a message to the *Islamic World*:

[8] T. W. Arnold, "Preaching of Islam," p. 251.
[9] Ibid, p. 247.
[10] G. Findlay Andrew, "The Crescent in Northwest China," pp. 10-11.

"Since the introduction of Islam into China in the days of our Prophet (peace be upon him), there is no part in China where the Muslims and their mosques cannot be found. At present, the number of Muslims in China is said to be *fifty millions.* The influence of Islam has spread far and wide and extended into more than twenty provinces in which mosques can be found in towns and villages. Their number is no less than several tens of thousands." [11]

In 1910 Marshall Broomhall gathered information from over two hundred correspondents in China and published a summary by provinces. Including Manchuria, Sinkiang, and Mongolia, his estimate was a minimum of 4,727,000 and a maxium of 9,821,000. He himself, "leans rather to the higher than the lower figure." [12] In a survey made in 1922 by the China Continuation Committee the maximum figure is given as 8,336,000. [13] Massignon in his *Annuaire du Monde Musulman* (1926) suggests as a total 7,300,000, but states that the estimates for the various provinces are still conjectural, while Hartmann concludes that, exclusive of Chinese Turkestan, the Chinese-Moslem population is not over 7,400,000. They are found chiefly in the far northwest,—in Szechuan, Kansu, and Tsinghai provinces; also in Yunnan, Shensi, Chihli and Honan; in the remaining provinces their numbers are smaller, but there are important cities with a large Moslem population, such as Peiping, Nanking, Tientsin, Tsinan, Kaifung, Sian, Chengtu, Yunnan-fu, Kweilin, Hankow, and Canton. In Peiping there are thirty-six mosques and in one of these, the Chiaotze Hutung mosque, is the headquarters of the Moslem Forward Educational Movement. The above provinces and cities are the important places in the missionary program for evangelism. But most of them are inadequately occupied as there are very few workers specially trained or qualified for the task.

Our intercourse with the Ahungs on the occasion of an earlier visit to China in 1917 and especially during the past summer in Honan, Kansu, and Tsinghai led to the same conviction, expressed later by an experienced missionary

[11] *The Star,* Lahore, India, May 1, 1933, p. 3.
[12] "Islam in China," pp. 215, 216.
[13] "The Christian Occupation of China": Shanghai, p. 353.

in Kansu: "Those who desire to devote themselves to evangelistic effort among them will have to be specially prepared and fitted for the work. Besides a good working knowledge of the Chinese language, they will have to learn Arabic, with a certain amount of Persian, and if they desire to labor among the Salars and the Mongol Hwei-hwei, their two peculiar languages will also have to be studied. Some of the special manners and customs will have to be observed in order not to give unnecessary offence." [14] No one who has witnessed the eagerness of the Moslems for Arabic literature everywhere, the considerable libraries of Arabic and Persian books in every mosque, the smile of brotherhood when Arabic is spoken by a foreigner, and the children studying Arabic in the great centers of population —can doubt the need of special training for this task. The Ahungs carry on Arabic correspondence with both Cairo and Beirut, and there are several centers for lithographing Arabic-Chinese publications. There is a steady demand for large Arabic dictionaries and the standard works of orthodox Islam.

To meet a particular demand, Mr. George K. Harris, of Sining, printed a Chinese-Moslem calendar, for two successive years. We give our readers a copy, as inset in this issue. In addition to the calendar there are Scripture passages in Chinese and Arabic.

The activity of the Moslem press is evident, not only in four translations of parts of the Koran into Chinese, bilingual manuals on the ritual of prayer, and controversial tracts, but also in a flood of new (sometimes ephemeral) Moslem periodicals. Our frontispiece gives a score of examples. The Arabic, English and Chinese titles of these magazines and weeklies are significant: *Mohammed is our Helper; Muhammad's Sound,* "published at every Islamitic Sunday, Peking;" *The China Muslim* (Shanghai); *The Crescent, "Nazarat-ul Hillal"* (Peiping); *The Islamitic Review of China; The Chen Tsung Pan; Al Mu'min* (Canton) with an article on Marriage and Burial; *Nur-al-Islam, etc.*

[14] G. Findlay Andrew, "The Crescent in Northwest China," p. 109.

The May, 1933, number of the one called *Justice* [15] has a leading article on religious education in primary schools. Text books have been prepared for the third, fourth, fifth, and sixth years. The schedule proposed gives sixty periods a year to instruction in doctrine and ceremonial, and sixty periods to Arabic, leading up to the reading of selected easy passages from the Koran. This is followed by a short sermon, "Moslem Brothers! Quickly Separate Yourselves from the Kafirs," defined to include not only idolators but Christians also. A Szechuan Moslem asks whether there would be any merit if he combined the Hajj with business. The answer given was, trading is permitted, so the pilgrimage would be meritorious. Another question propounded was, whether it is permitted to use a tooth-brush bought on the street, and further what kind of brushes should be used in the ablutions. Regarding the brushes for the ablutions, if they are made of vegetable materials, or of horse hair, they are permitted; but if of the bristles of unclean beasts, they may not be used. If there is doubt about the tooth-brush, it is sufficient to rinse out the mouth after using. In a news article, the revolt in Sinkiang is explained as due to the desire of the people to avoid Japanese domination on one hand and Soviet Russian influence on the other, and the demand made that the feelings and interests of the Chinese-Moslems should be considered by the local government.—This is an example of the average contents of these periodicals.

An Association for the progress of Islam in China was started in Peking in 1912. Since its inauguration, in spite of all sorts of difficulties and recurrences of dead-lock in its work, it has been able to establish many branches all over China. Those in the provinces of Yunnan and Szechuan are taking vigorous steps in the extension of their activities and work. It is, generally speaking, true that in every mosque there is a primary school. Besides, there are secondary schools in many towns and districts where Moslems are found in larger numbers. Among the important schools are the following: The Chen Ta Normal

[15] Reviewed in *Friends of Moslems*, July, 1933, by M. M. Throop.

School of Peiping, Ming Teh middle school of Yunnan, Hsieh Chin Secondary School of Hunan, Islamia Normal School of Shanghai and the Islamia Normal School of Szechuan.

Hartmann is mistaken when he says, "Art has no place in the life of Chinese Moslems." Not only have they made a special study of decorative calligraphy in Arabic, Persian, and Chinese character, but they have produced beautiful bronze and brass incense bowls, wood-carving, and screen-painting for decorating their mosques and homes with the symbolism of their faith and its credal statements. The Italian consul at Shanghai in 1917 had a large collection of Chinese-Moslem art; and on our recent visit we secured some beautiful incense bowls and rosaries in Sining, together with samples of color-printing and pictures from the Peiping press. The architectural beauty of some of their minarets and pulpits, for example, of the Imperial Mosque at Sian, Shensi, is also evidence of Chinese-Moslem art.

Regarding their trades and occupations, it is still true after the revolution that "the stronger physique and greater energy of many Moslems explain their fondness for entering the Chinese army." There are, moreover, certain trades which are almost entirely followed by Mohammedans, such as horse-transport (*ma-fu*), inn-keeping, that of butchers, express-agents, and (on the borders of Tibet) the tea-trade and cattle-raising. Whatever their trade or profession, the Moslems in China form a great, closed, friendly society in which every one helps the other. The clan-idea of their community life, emphasized by certain sanitary customs, and the abstinence from pork, alcohol, opium, and ancestor-worship, offers so many advantages that to break away from the group would be a social loss even apart from their faith in Islam. They are a "peculiar" people to their Chinese neighbors.

Wherever we inquired regarding Moslem sects or parties, the answer was always the same. The great mass of Chinese Moslems are orthodox Sunnis of the Hanafi school. In the Northwest there has been some Shiah in-

fluence through Persian literature. Yet, nearly everywhere and especially in the chief Moslem provinces they themselves speak of only two parties, which are often in strong opposition, viz: "the Old Religion," *Lao chiao* and "the New Religion," *Hsin chiao*. Since d'Ollone, there have been attempts to define the difference of these parties but observers are not agreed. The "*new* religion" was founded by Ma Hua-lung, who was slain during an uprising in Kansu. He is regarded as an Imam, or saint, by his followers. Whether he was regarded as a Mahdi is uncertain, but his teaching and the practice of his followers is tinged with a strong element of Sufism. He insisted on prayer in a loud voice and with a special attitude of the hands of the worshipper. Saint-worship seems to be more common with the new sect. We found Hochow, the center of the new teaching, rich in tombs; whence the other name given it *Kumbe-chiao* (=*Qubba*) tomb-religion. The followers of the new doctrine are also said to be more hostile to foreigners, although this was not our experience on the long journey from Lanchow to Sining and Hochow and back to Sian through the three provinces.

In mosques, schools and Christian hospitals, or in private conversation, whether in Arabic or through an interpreter, we met with courtesy and kindness everywhere. This was also the usual experience of the missionaries whom we met. Islam in China has lost much of its rigid fanaticism, through the mellowing influence of Confucian ethics and etiquette. Moreover, a minority is not easily tempted to arrogance or the domineering spirit. The Moslem women generally appeared unveiled, except in the Hochow district. Here the veil takes the form of a large cap over the back of the head and neck, green in color for young girls, black for the married women, and white for old age. All the Moslem inns and tea-houses have the usual sign-board in Arabic and Chinese, with an ablution vessel as a sign of purity. The use of the *miswak* or tooth-brush made of vegetable fibre is considered a mark of piety. At Sining we made inquiries regarding the *'aqiqa* sacrifice and the two

orthodox forms of circumcision. Both are well-known, although not generally observed. Circumcision of boys takes place between the sixth and thirteenth year. In the *mimbar* of the mosques a staff is used by the preacher instead of a wooden sword. Each mosque has one or two funeral-biers shaped more or less like a Chinese coffin, but the dead are buried without coffins as in most Moslem lands. The crescent adorns the minarets of some mosques and is used elsewhere as symbol of the faith. Incense is used on Fridays and other occasions in their public worship; this seems one of the peculiar features of Chinese Islam. The pilgrims to Mecca are few, but on their return they exercise a great influence on the community and stir up the faithful to greater devotion. Formerly the pilgrims left by sea from Shanghai or Hongkong; now they take the shorter route to Yunnan-fu and then by rail to Hanoi in Indo-China for the sea voyage to Jiddah.

Pan-islamism still plays a part in the Chinese Moslem mind and press since it was awakened by the ambitions of Abd ul Hamid and his political mission. A recent article in *Yueh Hwa* (Peiping) draws inspiration from the Moslem Congress held at Jerusalem and advocates the traditional view that to resist Great Britain and uphold Turkish supremacy is the secret of Moslem advance!

What of the future of Islam in China? Is it negligible in the missionary program or are we leaving out a most important factor when we fail to reckon with it? Those who are in closest touch with the situation believe that Islam, although growing stronger in numbers, education and in self-conscious activity, never offered a greater opportunity than in China for tactful evangelism. And there is response to the message, as we witnessed at Sining and in the Borden Memorial Hospital at Lanchow. To face Islam on these border-marches leaves a deep impression. My son-in-law, the Reverend Claude L. Pickens of Hankow, who accompanied us on our journey into the far north-west, gave his impression of Islam in Sian, the old capital:

"Sian! We saw it first in the gray light of a dull afternoon.

Its walls stood out in the soft light, a contrast to the loess plain upon which the city stood. Perfectly preserved, the walls stretched to right and left, a perpendicular barrier except the two east gates. Soon we were passing through into the 'Western Peace' as its name signifies, or 'Long Peace,' as its ancient name 'Tsang An' implies. We found ourselves on the great East and West Street, with the old Manchu city on our right. At the crossing of this high road with the North and South Street we passed under the massive Bell Tower, the top of which was modernized to hold a movie. A street or so further on we passed on our right the even more impressive Drum Tower. From the Bell Tower to the west gate, five *li,* we passed the Moslem quarters on our right, by far the most densely populated quarter of the city.

"Mohammedanism is twelve centuries old in Sian! I visited the 'Imperial Mosque.' It was Chinese in architecture and yet in the prayer hall the lines of the *mihrab* (prayer niche) and the Arabic script gilded on walls and ceiling spoke of the heritage of western Asia. My second visit was at the evening prayer hour. On the spacious platform before the mosque groups gathered, waiting. Then an elderly person, robed in white, a white turban about his head, strode across to the porch door of the mosque, turned, and with great solemnity gave the call to prayer. One expects this sort of thing in Cairo. It was startling in Sian. From the far end of the extensive courtyard, groups of tall straight figures, all in white, with massive white turbans, made their way toward the mosque. The procession of ahungs was more like that of royalty. Islam of no consequence in China? At that hour I could see for China, no temples, no idols, no more shrines, but could hear *'La ilaha ill'-allahu'* (There is no god but God) upon the lips of every subject in the Republic!"

T. W. Arnold closes the tenth chapter of his book, "The Preaching of Islam" with these words: "The zealous spirit of proselytism with which the Chinese Musalmans are animated, secures for them a constant succession of new converts, and they confidently look forward to the day when Islam will be triumphant throughout the length and breadth of the Chinese Empire." A later, more considered and more sober judgment is that at the close of the article on China in the Encyclopedia of Islam by M. Hartmann:

"Although the future of Islam in China cannot be precisely defined at present, it is abundantly clear that its victory over the other religions of the country and ultimate supremacy of the Muslims over the other peoples of the Empire is a mere dream, to follow

which will bring only misfortune and destruction upon the Muslims. Even if, through some unforeseen chain of circumstances, their hope should be realized even for a brief period, this would be a grave disaster to the whole Chinese Empire. Islam is not a religion compatible with civilization; it is emphatically the bitter enemy of Frankish culture and it is this which China is about to adopt. If the Muslims should attach themselves to some extent to the party of reform, two results are possible; they will either adopt entirely the new ideas and work in unity with the Han for a strong regenerated China on an ethnic basis, in which case they will do no harm; or they will secretly cherish schemes for the supremacy of Islam, in which case they will be crushed without mercy as soon as they are discovered; for Muslims will always form an infinitely small proportion of the leaders of the reform movement. Nevertheless the Chinese nation will be well advised to keep a watch on the Islamic elements in their midst, and particularly to prevent their increase by the purchase of Chinese children."

Princeton, New Jersey S. M. ZWEMER.

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MOHAMMED'S CALL

Concerning Mohammed's call to the prophetic office, or "the beginning of the Revelation" Moslem Tradition has a good deal to say. The account which is most commonly accepted is thus given by Bukhārī (I, 3). From Yahya b. Abdallah b. Bukair, from Al-Laith, from 'Uqail, from Ibn Shihāb, from 'Urwa b. az-Zubair, from 'Ā'isha, the Mother of the Believers:—

"The first manifestation of the revelation which the Messenger of Allah gave was true vision in sleep; the vision always came to him like the dawn of the morning. Then solitude became dear to him, and he used to go alone to the cave of Hirā' and practice *taḥannuth* [1] there, for several nights before he returned to his family. He would take provisions with him for that period, then he would return to Khadīja [2] for a similar supply. (This continued) until the Truth came to him, while he was in the cave of Hirā'. The angel came to him and said: 'Recite.' He said: [3] 'I said: "I am not going to recite." So he seized me, and squeezed me until I was in distress. Then he let me go and said: "Recite." I said: "I am not going to recite." So he seized me and squeezed me the second time until I was in distress. Then he let me go, and said: "Recite." I said: "I am not going to recite." So he seized me and squeezed me the third time until I was in distress. Then he let me go, and said:

"Recite in the name of thy Lord who created
Created man from a blood-clot.
Recite, for thy Lord is the most generous.[4]" '

"The messenger of Allah returned with it, his heart in a flutter, to Khadīja bint Khuwailid, and said: 'Wrap me up, wrap me up;' so they wrapped him up, until the fright had passed. He told her the story (adding) 'I feared for myself.' "

The story then relates how Khadīja comforted Mohammed, and took him to her aged cousin Waraqa b. Naufal,

[1] *Tahannuth* is explained as meaning "worship"; the real meaning of the word is uncertain, but is probably something like "bewailing of sin."
[2] His wife.
[3] Mohammed is at this point represented as telling what happened.
[4] The words of Surah xcvi, 1-3; usually vv. 1-5 are given; Bukhari possibly implies the whole surah.

who had inclined to Christianity, and had some knowledge of the Scriptures. Having heard the story, Waraqa declared: "This is the Nāmūs which Allah sent down upon Moses."

Ṭabarī gives the story in a similar form. Both he and Bukhārī give it with the *isnād* 'Ā'isha, 'Urwa b. az-Zubair, Ibn Shihāb (az-Zuhrī) applying to the whole of the story. Now that is about as trustworthy an *isnād* as can be got for what 'Ā'isha said. But it must be remembered that 'Ā'isha was not born at the time of the Call, and could at best have got the story from Mohammed himself in his later years. Nor is she herself the most trustworthy authority. Much has been attributed to her which she probably never said. When however we go back to Ibn Hishām, and through him to Ibn Isḥāq, and get the story in the earliest form which has come down to us, we find that all that 'Ā'isha is made responsible for is the first part of it, viz., that the Messenger of Allah began by seeing true visions in his sleep; that they came to him like the dawn of the morning, and that he began to love solitude. The rest of the story is given on quite a different, and far less reliable *isnād;* Ibn Isḥāq, from Wahb b. Kaisān, a client of the Zubair family, who reported that he heard Abdallah b. az-Zubair asking 'Ubaid b. 'Umair b. Qatada al-Laithi, about the beginning of the revelation; Ubaid then related a long story, somewhat similar to that above quoted. [5] There are, however, considerable differences. It was a Quraish custom to practice *taḥannuth,* and Mohammed used to do so on Mt. Hirā', where he spent a month each year with his family, feeding the poor who came to him. It was the month of Ramaḍān—at least in the year in which the revelation began (Cf. Sur. ii, 181). Gabriel appeared to him, according to his own account, in his sleep, with a piece of satin, on which there was writing, and commanded him to read; on his refusing, the angel choked him—not *ghaṭṭa,* but *ghatta* which probably has that sense—with the scroll. In the end Mohammed recited the words—the beginning of

[5] Ibn Hishām p. 152 ff, 'Ubaid b. 'Umair was the earliest *Qāss* "story-teller" of the people of Mecca.

Surah xcvi. Then Gabriel left him, and he awoke and went out. When outside, he heard a voice saying: "Thou are the messenger of Allah," and looking upwards, he saw Gabriel in the form of a man, in the sky with his feet on the horizon. He stood still, and at length Gabriel disappeared. Mohammed then returned to Khadīja, who had meanwhile sent in search of him as far as Mecca. She, on hearing what had happened, declared that she hoped he would be the prophet of the community, and then went to consult Waraqa, who on hearing the story said that the great Nāmūs which had come to Moses had come to him. On his return to Mecca, Mohammed met Waraqa at the Ka'ba, and Waraqa, hearing the story from Mohammed's own lips, repeated the statement, assured him that he was the expected prophet, but predicted that he would be persecuted.

Now the first thing we notice about this, is that the first part of it is a dream; it happened to Mohammed in his sleep. The second part, in which he saw the vision in the sky, took place after he awoke. It is fairly evident that this account of the vision seen in the sky is founded on Surah liii, 1-12. In that passage we have, I think, the origin of the vision of Gabriel with his feet on the horizon; only, it is to be noted, the Qur'ān passage does not mention Gabriel. In fact—and this is to my mind practically decisive against the truth of the whole story—Gabriel does not appear in the Qur'ān as the agent of revelation until the Medinan period—Surah ii, 97. Of course orthodox interpretation reads Gabriel into liii, 1-12, which may be justified, but becomes very doubtful once we clear our minds of the preconception that it must be Gabriel who is spoken of.

There are other arguments against the reliability of the story. We may pass over Khadīja's use of the title *prophet,* which is not used in the Koran until a fairly late period. It does however occur in the Koran and might quite well be read back into the story. The use of the term Nāmūs attributed to Waraqa is more serious. It is evidently

the Greek term *nomos* used for the Jewish Law. The Koran, however, does not use that term; it uses *taurāt,* from the Hebrew, *tōrah.* There is no evidence that Mohammed knew the word *nomos,* and from his fondness for borrowing religious technical terms it was to be expected that, if he had known this word he would have used it, especially if Waraqa had used it at such a momentous point in his career. That *taḥannuth* was a Quraish practice may well be doubted, because of the character of the Meccans as depicted in the Koran, the absence of any record of such a practice in pre-Islamic Arabia, and the fact that the Koran makes no reference to any such practice. In fact, the ascetic note in such a practice was entirely alien to Mohammed's nature, and the accompanying fasts, so often imaginatively decked out even by Western scholars, as predisposing the future prophet to seeing visions at this stage, have no support whatever in the early parts of the Koran. Fasting was not introduced until the Medinan period, and then as an imitation of Jewish practice. The note of the earlier portions of the Koran is acceptance of the good things which Allah provides, and thankfulness to Him for them.

The whole story is the invention of a later age. It is founded probably on Christian ascetic practice. The first part of the story is perhaps based on 'Ā'isha's statement about true vision in sleep, and the part as to Gabriel's appearance with a scroll may be based on Mohammed's own later account of how his revelations came, and accepting ibn Ishāq reading *ghatta,* instead of *ghaṭṭa* on a tradition in Jewish and Christian prophetic and apocalyptic literature, of a prophet or seer being made to swallow the prophecy; cf. Jeremiah xv: 16; Ezekiel iii: 1ff.; Apoc. x: 9.

The tradition that Surah xcvi was the earliest passage of the Koran to be revealed was evidently widely accepted in early Islam. It occurs apart from the particular story which we have been examining. It was in fact a fairly obvious deduction from the passage itself. If Mohammed

was commissioned to produce a Koran (recitation), then the command *iqrā'* (recite) would naturally come first. That argument may even now appeal to a critical mind, and indeed most European scholars have accepted the passage as the earliest. But there were other traditions. Noeldeke chronicles the statement of Hibat Allah that Surah x, 59, 60 are the earliest verses in the Koran. These verses certainly do not of themselves suggest such a statement, and in their present form at any rate are not early, though they may contain an early deliverance.

A more prevalent opinion was that Surah lxxiv, 1-7 was the earliest passage to be revealed. Various versions of this are given by Bukhārī, (*bab* lxv, on Surah lxxiv). The story is given on the authority of Jābir b. Abdallah (not a very reliable one), who said that the prophet himself had told him. "I sojourned in Hirā' ", he said, "and when I had finished my sojourn, I descended to the bottom of the wādī. I heard a voice calling me, and I looked all round but could see no one. Then I looked above my head, and there He was sitting upon the throne. I was burdened thereby, and went to Khadīja, saying: 'Cover me with a *dathār* (*daththārūnī*) which they did. Then there came down to me" the words of Surah lxxiv, 1-7.

Two things may be noted about this story. In all the versions given by Bukhārī it is prefaced by an expression of astonishment that the beginning of lxxiv should be held to be earlier than the beginning of xcvi, showing that the latter was the more widely accepted tradition. Further, this story says nothing about Gabriel, but in the version above quoted seems to imply that what Mohammed saw was Allah himself sitting upon the throne that Mohammed saw. This apparently caused aversion; for in one form of the story, Mohammed is made to say simply that he saw "something"; in other forms, that it was the angel who had appeared to him on Hirā', who thus appeared to him the second time. With this last form we may compare the middle portion of the tradition above summarized from Ibn Hishām; so that Gabriel is imported into the story

fairly early. The "throne;" however, is appropriate to Allah, not to an angel. This tradition that surah lxxiv, 1-7 is the earliest portion of the Koran, has at least in its favor, that it was not quite in accord with the prevailing account, and in the form which implied that the vision was one of Allah, was contrary to orthodox sentiment. It must have come into existence before orthodox tradition was fixed. That it is in itself any more credible than the other, probably no one would maintain. It is evidently founded, as above remarked, on the account of the vision in liii, 1-12, and an attempt to explain the word *mudaththar,* at the beginning of lxxiv, itself.

The prevailing tradition, then, maintains that xcvi, 1-5 was the first passage of the Koran to be revealed. It then goes on to inform us that there was an interval (*fatra*) of some two years, during which no further revelations came. The prophet was thereby much distressed and even thought of throwing himself from the heights of Hirā'. He was, however, always withheld from doing so. "Then one day when he was walking, he saw the angel which had come to him on Hirā', on a throne between the sky and the earth;" whereupon he returned to Khadīja, as in Jābir b. 'Abdallah's story, and sūrah lxxiv, 1-7 was revealed.

After what has been said above as to the conflicting traditions regarding the claims of the two passages, xcvi, 1-5 and lxxiv, 1-7; it is fairly evident that this story of the *fatra* and the new beginning with lxxiv, 1-7 is a reconciling tradition, which aims at bringing the two traditions, as to which was the earliest revelation into agreement with each other, and to satisfy as far as possible the conflicting claims of both. It may be noted, however, that Tradition is not unanimous as to the first revelation after the *fatra.* Ibn Hishām (p. 156) records Ibn Isḥāq as saying that it was sūrah xciii, an opinion which is a fairly obvious interpretation of that surah itself, once the idea of the *fatra* is accepted.

But whence came the idea of the *fatra?* It is not really very intelligible that a man, having had such an experience

as Tradition asserts Mohammed to have had on Mt. Hirā', and having been commanded to recite, should do nothing for two years. For presumably the command meant "to recite publicly." Now Ibn Isḥāq further says that after the *fatra* had been broken, by the revelation of sūrah xciii, "Mohammed began to make mention of the grace which Allah had bestowed upon him and upon mankind secretly to those of his own family in whom he had confidence" (Ibn Hishām, p. 157). This semi-private activity lasted for some three years, (p. 166) during which he gained a number of adherents, but apparently made no public appeal. So that for five years in all, Mohammed, who had been commanded by an angel to recite in the name of his Lord, did nothing but speak privately to his own friends! We may, I think, assume that a statement so really inconsistent with the Mt. Hirā' story would not have been invented, and that there must have been in early Islam a fairly live memory of Mohammed's religious work having really been begun in some such way. Have we in the idea of the *fatra* perhaps a reminiscence of this period of private propaganda?

This, in my opinion, is the one really probable statement in the traditional account of how Mohammed's work began. And it tells us nothing as to the impulses which moved him, the content of his teaching, or the object at which he was aiming. For we can hardly accept what Ibn Isḥāq implies; that he was canvassing his claims as a prophet; and if we do, it does not tell us much.

Edinburgh RICHARD BELL.

THE MODERN PRESS IN PERSIA

The last decade has seen numerous changes in all phases of Persian life. One of the most outstanding of these has been the development of primary education, and as a result the greater demand for newspapers and magazines.

It must be remembered that Persia is a nation with a population of about twelve million people scattered over an area almost as large as the United States east of the Mississippi River. Of this total population the common estimate is that ten per cent can read and write. A quarter of the total population consists of nomadic tribesmen, who follow their flocks over the craggy ranges in search of the grass and water which is so scanty in this huge semi-desert area. Half of the population lives in small villages and engages in agriculture. The remaining quarter reside in the few large cities, and it is among them almost entirely that the literate class, and hence the newspaper reading public, is found.

Teheran, the capital city, at present boasts seven daily newspapers; while Tabriz, Isfahan, Hamadan, Kasvin, Resht, and Meshed all have papers issued several times a week. Of the seven Teheran dailies, all but one are morning papers, with the *Iran,* the *Chafagh Sorkh,* the *Setareh Djahan,* and the *Ettelaat* leading the field as far as circulation and influence are concerned. Circulation figures are kept closely guarded, but a generous estimate of the daily circulation of the largest of these would be 3,000. To be sure many of these are complimentary copies, sent to friends of the editor, to schools, and in the case of *Setareh Djahan* to all women teachers. This last is a commendable effort on the part of the editor to reach the women.

In addition to these newspapers, there are several

magazines, outstanding at present being the pictorial weekly *Iran Bastan.* This is sponsored by the Zoroastrian community in Bombay, and in addition to giving a weekly news pictorial service from Europe, uses pictures of Teheran organizations, sports, and the like. One of the most worthwhile features of the *Iran Bastan* is the effort on the part of the editor, Saif Azad, to use only Persian words in his periodical. Transliterating of foreign words and phrases is one of the greatest flaws in modern Persian journalism, for among other disadvantages, it discourages Persian readers, who fail to grasp the fact that *"Eshtanderd Avril"* is a hurried effort at transliteration on the part of some harassed editor confronted with "Standard Oil" in his day's dispatches.

The humorous weekly, *Naheed,* has had an intermittent career for a number of years. Every so often, as a result of a cartoon which is a little too barbed to suit the powers that be, the paper is suppressed for a while. A few weeks ago, the center of the issue was given to a large cartoon showing a butcher shop. The side of beef chopped up was labeled "The country's wealth" and the butcher was easily recognized as the present minister of finance. All the other cabinet ministers were standing around waiting for their share.

Until recently the real source of a newspaper's income lay in blackmail. As a result the life of a paper was very short. A classic example a few years ago was the case of an editor who published something against one of the government officials who had refused to pay the usual subsidy. The censor swooped down, for revenge, only to find the office and printing shop standing empty. The next day the paper came out as usual with the trifling difference of having changed the name from *Star of the North* to *Star of the East,* and having relocated his office and cases of type. Thus the police were thwarted.

American automobile interests have done much to change all this. With the flooding of the Persian market with American cars and accessories, advertising campaigns

were begun. The editors gradually came to realize that the agents really intended to pay for the advertisements, and began to see the possibilities of a steady income without the attendant dangers of the previous policy. The papers had to be enlarged to make space for the advertisements for cars, tires, toothpaste, drugs, mechanical appliances, etc., from abroad.

Unfortunately the idea of fixed advertising rates has not yet become firmly established, as is also true of circulation rates. However, year by year there is less shaving of the published rates to accommodate friends and business acquaintances.

Young men have begun to think of journalism as a profession. Persians abroad have sent back from Europe and America the papers which they found there. More and more interest is being shown in the courses in Journalism offered at the American College of Teheran. This year in the class there were three part-time students employed on Teheran papers.

All the leading Teheran papers are now receiving telegraphic news from Moscow, Berlin, Paris and London. Several have experimented with the possibility of using picture service from abroad, and the *Iran* even went so far last year as to cover the top of the front page with pictures of the dangling corpse in different positions of a murderer, executed only four days before. This met with such enthusiasm that a few weeks later there appeared the picture of the head of the victim of an axe murder—showing the axe jauntily wedged in the head.

Until two years ago a censor from the police department read every line of every paper before it was published. Anything critical of any phase of the government, anything advocating freedom of women, anything slighting about the Moslem religion, any propaganda for any foreign government or any foreign enterprise was eliminated. This left very little possible by way of news, and two years ago the editors were called in and told that if they would promise to publish nothing in any way against the Shah or

the existing government they might thereafter be freed from the daily reading by the censor.

Perhaps the most significant result of this increased freedom has been the opportunity offered for editorials and contributed articles of a helpful sociological nature. The *Kushesh* is outstanding in this field, running a leading editorial each issue on public health, education, freedom of women, etc. One of the most successful editorial campaigns the past year has been against merchants in the bazaar who take some harmless powder such as baking soda, make it up into tablets, print copies of foreign labels, and sell the product at the market price for aspirin, quinine, and the like. Several instances were found where the same practice was being used in making false capsules for injections—in this case the substitute drug not being altogether harmless.

A sample of the type of editorial appearing these days is given below from the *Ayandeh Iran* of December 24, 1932:

"If any philosopher or learned man is asked what is the road of progress, surely the answer will be education of mothers. Unfortunately that is not paid attention to in our country. Where should our girls be educated? In the present schools? With this bad program? In homes like ours in which nothing can be found except superstition, hatred, enmity, quarrels between wife and husband? Today we must not expect the education of our girls in our homes. We should have kindergarten and boarding schools in which our girls under good teachers may get education, where they will be shown good, moral, and scientific moving-pictures, where they may hear good words, see good deeds, and learn to think well. Then we can boast that we have good mothers to raise real families. Whose task is this? It is the task of the Ministry of Education."

Religiously there is very little in the Persian press of today. It is truly a reflection of the lack of real interest in religion on the part of the general public, for as is the case the world over, the newspapers publish news and editorials about subjects of greatest interest to the readers. During the past nine months, a daily perusal of the seven Teheran papers has resulted in the finding of only twenty-seven articles or editorials which could be said to be of a religious nature. A number of these were advocating Persia for the

Persians, i.e., that instead of making pilgrimages to Mecca and Kerbala the devout Persian should use his own great shrines at Mashad and Qum.

All of the Persian newspapers are glad to publish poetry, essays and fiction contributed by their readers. In general no cash payment is made for these. Quite often a complimentary copy of the paper is sent to a voluntary writer, however. This is the method of remuneration for provincial correspondents. Another plan followed frequently is for a writer to contribute a series of articles or the translation of some foreign book in serial form. The same type used in the newspaper is then used to run off the same material in book form, i.e., since the type is all set by hand, half a newspaper page is rearranged in small forms and printed the same day. Thus by the time the series finishes in the newspaper, the book is ready to be bound and put on sale.

The amazing thing, however, is the small editions of books printed in Persia today. Five hundred copies is considered a very successful venture on the part of a publisher.

A few months ago the chief of the British Army language study in India asked the writer for a list of titles of modern Persian prose literature—not translation—and not religious, political, or erotic in nature. A careful canvas of Teheran's book shops resulted in a report of only nine books in print in the fields of fiction, history, biography and travel. A group of thirty college students was asked to name the last Persian novel read recently. Of the group only one had read any during the past two years. They offered as explanation that the course of study required by the Ministry of Education was so heavy that they had absolutely no time for lighter reading.

A group of older Persians, asked for an explanation of the small editions of modern Persian prose, explained it in a rather interesting fashion. They pointed out that for centuries the Persians have been trained to comprehend by means of the ear rather than the eye. In each village or

neighborhood there would be a "reader." Other members of the community were accustomed to gather around and listen to what he read. Hence even today, when many more can read, if one book gets to a village or a neighborhood it is read aloud to a group.

The steady increase in the sales of Christian literature over the past decade indicates, not only an increased interest in Christianity, but the increased literacy of the Persian people. The Intermission Literature Committee has followed the wise policy of publishing a large number of tracts and small booklets. Individuals seem to be willing to read for themselves such a small publication, but depend on auditory comprehension for a larger volume.

All in all, Journalism in Persia is gradually becoming worthy of the name. As the old style editor with flowery literary style and scholarly knowledge of Arabic is being replaced by the young and alert editor who has a knowledge of one or more modern foreign languages, and an interest in what is happening in the world, there is much more hope for the press of the land to wield a mighty influence in the molding of public opinion and the advancement of the nation.

Teheran, Persia HERRICK BLACK YOUNG.

ISLAM AND INTELLECTUAL FREEDOM[1]

The thing we need *most* to-day is "Intellectual freedom." Little thought has been given to this very interesting and yet vital subject.

The Holy Prophet said:—

"Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it praises the Lord; who seeks it, adores God; and who imparts it to its fitting subjects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to Heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness; it sustains us in misery, it is our ornament in the company of friends; it gives us an armour against our enemies; with knowledge, the servant of God rises to the heights of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next."

In these clear words, the Great Prophet of Islam sounded the clarion call of intensive acquisition and dissemination of knowledge. Himself an illiterate person, it is an amazing fact of history that Muhammed is directly responsible for one of the most glorious epochs in the history of human civilization; for, within a century of his death great centres of learning had been established at Medina, Damascus, Baghdad, Cairo and Cordova.

In these centres, knowledge was acquired with a zeal which would put to shame the present-day students in our universities. Struggling against heavy odds and faced with enormous difficulties, the early Muslims determined to spare no efforts in carrying into practice the priceless exhortation of the Prophet. They literally acted upon the Prophet's saying "Seek knowledge even if it be on the borders of China," and countless Savants gladly laid down their lives believing in the Great Arabian's axiom that "the ink of the Scholar is more precious than the blood of the martyr."

"Naturally, such sentiments on the part of the master and the chief of the disciples gave rise to a liberal policy and animated all classes with a desire for learning," says Ameer Ali.

[1] Reprinted, at the suggestion of Rev. L. E. Browne, of Lahore, and by kind permission of the author, from *The Cry*, the official organ of the Muslim Students' Society, Rangoon, Burma.

One of the great difficulties of those early days was that the art of printing was unknown. Everything had to be written by hand. We who enjoy to-day the benefits (and very often, the curses) of a cheap printing press cannot fully appreciate what it meant and what it cost to disseminate knowledge, and yet the early Muslims successfully accomplished this task. There was no wireless telegraphy, no telephone, no cinemas, no television, no aerial steamship or railroad transport, no circulation of newspapers, magazines and periodicals and yet the Muslims triumphed seemingly with miraculous ease. And when a true appreciative history of Islam is ever written, a foremost place must surely be given to those pioneers who had done so much and at such great cost not only for the preservation of ancient knowledge and learning, but who themselves contributed to such an amazing extent to world culture that Europe was able during the Renaissance to build upon solid foundation. To-day, Europe gradually, but grudgingly acknowledges the deep debt which it owes to Islam and the Great Arabian.

It is not my object—nor is it possible here to recount the numerous and priceless contributions of the early Muslims to world culture. For that, the reader must go to historians like Ameer Ali. Suffice it to say that no branch of human learning or knowledge was neglected. History, metaphysics, philosophy, poetry, *belles-lettres* were cultivated with as much avidity as the exact sciences. Mathematics, chemistry, astronomy and the science of medicine, made gigantic strides during Mamun's caliphate which has rightly been called the "Augustan age of Islam." I am now concerned with attempting to show the chief causes for this remarkable development. In the first place, the early Muslims kept before them the duty of acquiring, preserving and spreading knowledge. In the second place, they were actuated by a liberalism of thought and action which is indeed surprising when one pauses to consider the class of human material which the Great Prophet had to deal with, to mould and to shape to fit the scheme of life.

The early Muslims enjoyed intellectual freedom to an extent which is not fully appreciated to-day. Under the Abbasides, the Muslims ransacked every quarter of the globe to discover the hoarded wealth of antiquity. Ameer Ali says that the Quran was studied side by side with Galen, Dioscorides, Themistius, Aristotle, Plato, Euclid, Ptolemy and Appolonius.

The early Muslims were pioneers of learning and knowledge. To them, human intellect was an object of cultivation. Fearless seekers of truth, they were always guided by the great principle of constructive progress for the benefit of mankind. They placed reason above dogma.

It was the age for the triumph of reason. The rationalists in Islam came to be known as *Mutazilas* to distinguish them from the *Jabarias*. The former say that "all knowledge is attained through reason, and must necessarily be so obtained." They hold that the cognition of good and evil is also within the province of reason; that nothing is known to be wrong or right until reason has enlightened us as to the distinction. On the other hand, the *Jabarias* "rivalled Calvin in the absolute denial of the free-will to man." They were fatalists and did much harm by retarding the onward march of progress.

Some modern writers and thinkers have stated that Islam is opposed to progress. In proof, they say that from the beginning of the 17th century, Muslims have been wrapped in a deep slumber, and have lagged far behind in the march of progress. Islam has been accused by many men, variously, as "the most puritanical religion the world has ever known"; and "a religion opposed to all progress."

The Rev. Samuel M. Zwemer does not believe that it is possible for Islam to regain its lost splendour and power, as, in his opinion, the faith is opposed to progress. Again, Lord Cromer, to take another instance, summarized his attitude (and those of his way of thinking) thus, that:—"Islam cannot be reformed; that is to say, reformed Islam is Islam no longer; it is something else."

I do not believe that Islam is opposed to progress, the early history of Islam is a standing rebuke to those who level this accusation against Islam. How Islam rescued the Arabs from the dark days of ignorance and placed them on the pinnacle of progress is a fact which has been established by the broad daylight of history. On the other hand, it is my conviction that Islam is the most progressive religion in the world *if properly understood and taught.* I have emphasized the last words with a definite object; because, as Ameer Ali has very rightly observed:—

"Islam inaugurated the reign of intellectual liberty. It has been truly remarked, that so long as Islam retained its positive character, it proved itself the warm protector and promotor of knowledge and civilization. *The moment extraneous elements attached themselves to it, it lagged far behind in the race of progress.*"

The present stagnation of the Muslims can be traced to several causes, both internal and external. Among the chief external causes must be mentioned the wanton destruction of the Saracenic civilization and culture by the Mongols when they razed Baghdad to the ground in A.D. 1258, and the expulsion of the Moors from Spain, after the disastrous battle of Las Navas de Tolosa in 1213 A.D. These terrific blows destroyed for all time the glories of one of the most remarkable civilizations in the world. The advent of the Re-

formation in Europe, the discovery of new oceanic routes, the discovery of America by Columbus made Europe mistress of the seas and thus, the mistress of the world! It has been asserted, and with a great deal of truth, that Western exploitation and domination of Muslim lands are mainly responsible for our backward condition. To these external causes must be added several internal causes which have led to our decline. Chief among them, I place *intellectual tyranny*. Next in importance must be mentioned, moral decadence, fratricidal warfare, political and religious schemes, absolutism, sectarianism, unnatural desires, inordinate luxury, pomp and superficiality. Coupled with this, the noble edifice of Islam was painted black for all time by the obscurantism and selfish of a bigoted priesthood which had illegally engrafted itself on Islam. It is a matter of much gratification to Muslims when they declare that there is no priesthood in Islam. But it is indeed an irony of fate that a religion which condemns priesthood should have harboured one of the most bigoted type of religious fanaticism and intolerance which not only retarded and warped the natural growth and expansion of Islam, but also, unfortunately for us, created much racial and religious antagonism from sister faiths.

This intellectual tyranny and intolerance became so powerful that all trace of liberalism was wiped out of Islam. The *Mutazelas* were persecuted and the *Jabarias* held undoubted sway over the hearts and minds of the illiterate masses. Obscurantism and orthodoxy further crushed out all nascent forces which were trying to find expression. Originality of thought was condemned as heresy and the masses were duped into believing that what the clergy did and allowed was sanctioned by the law and the rest was branded as *"Kufr."* Education was confined to the very few, with the result that ignorance and superstition once more raised their ugly heads, against which the teachings of Muslim divines could make very little progress. Their cries for liberation were stifled and suppressed with ruthless vigour. Islamic jurisprudence became rigid and incapable of expansion. Undue emphasis was laid on the letter of the law, and the spirit of Islam was entirely lost sight of.

The great principles of *Ijma* or "consultation," of *Qiyas* or "analogical deduction" and *Istihsan* or "Juristic Equity" were totally disregarded by those whose solemn duty it was to expound and interpret the law for the greatest benefit of the greatest number. The *Sheriat Law* instead of being the foundation of one of the finest systems of jurisprudence, unfortunately for us, became so rigid that a few independent minds began to question its infallibility and immutability.

There can be no doubt that alien customs and practices had so

enveloped and obscured the original purity of Islam that it is even now suffering and groaning under a burden which it cannot, and should not bear. Like every other religion, Islam, too, in its passage through the centuries has gathered a large amount of foreign elements which make it lag behind in the race of progress. There can also be no doubt that unless Islam is purged clean of such alien customs, superstitions and foreign elements, it can never hope to survive the fierce onslaughts of Time and Science.

It is interesting to speculate as to what would have been the fate of the old world of Islam, if Islamic jurisprudence had been allowed to mature and blossom forth as it should have done, had orthodoxy not arrested its progress. In my opinion, Islam would still to-day be sitting on the pinnacle of progress, bearing testimony to the most liberal system of dispensation that the world had ever known.

The impact of the West on the East in recent times has been so terrific and is pregnant with such immense potentialities that we often fail to appreciate its true significance. Science has made gigantic strides within the last two centuries. Curiously enough, the average man is apt to forget the wonders of modern science. He appears to take these discoveries and inventions as a matter of course, and yet, they are the products of infinite research and patient experiment. Time and distance are being annihilated with a rapidity which staggers the imagination. With the aid of wireless telephony and telegraphy, aerial transport, the cinema and the television, continents are being knit closer together day by day. Barriers of race, creed and colour are being broken down in a manner which augurs well for the future.

Manual labour is being replaced with machinery which is not an unmixed blessing, however. In the great laboratories of the world, man is patiently seeking cures for such malignant diseases as cancer, tuberculosis, influenza, plague and yellow fever. Everywhere there is an earnest endeavour to seek and discover all that may be useful for humanity—and, regrettable to admit, for its destruction as well!

Let me pause here for a moment and ask the reader this very pertinent question:—"To whom do we owe these discoveries and inventions, these remedies and amenities of everyday life? To whom does the future belong, pregnant with its possibilities of greater achievements for the welfare of mankind?"

The answer is simple enough. We owe practically every scientific discovery of the past 200 years to the West. The East has contributed nothing. The coloured peoples of the world, with a few notable exceptions, like Sir Jagadish Chandra Bose, Sir P. C. Ray,

Sir C. V. Raman and a few others, have remained scientifically passive. They were content to be followers and not pioneers. Even Japan, one of the most industrialised countries in the world has, more or less, remained scientifically barren. Japan has, undoubtedly, great assimilative powers, but even to-day, in the domain of invention, she too has been content to remain a follower.

But apart from the cases of Japan and Turkey, the East is still suffering from the intellectual tyranny of the past few centuries. Politically, economically and culturally, the coloured peoples of the world are entirely dependent upon the West, and what it could offer. Physically, mentally and even morally, we are slaves. For this felicitous condition, let us make haste to pay our respects and give our thanks to our clergy and the bigoted and narrowminded so-called leaders of the East.

Turkey amongst the Islamic nations, has had the courage (some would call it audacity!) to break away from an unhealthy past. She has chalked out her future by facing the West, and in sailor-like fashion, with Mustafa Kemal Pasha at the helm of the Republican ship of State, Turkey's fierce and insistent slogan is "Westward Ho!"

I am not here to defend or criticise the many innovations and so-called reforms of Mustafa Kemal. That would indeed be a formidable task and out of place here. But what I should like to point out here is that there are unmistakable signs of a revival in the world of Islam. There is a vast ferment, and signs are not wanting that liberalism is once more trying to assert itself. This is apparent from the open revolt of the youth of Islam in many countries; where the revolt is not open, it is dormant, but none the less seething. But whether the revolt is open or dormant—it is directed mainly against the old order of things. It is the revolt of growing minds against the intellectual slavery of the past. It is the revolt of beings whose convictions and beliefs in age-long customs and traditions have been rudely shaken, if not utterly destroyed. It is the revolt of those who declare that they cannot and will not tolerate political, economic and cultural subjection for ever. It is the revolt of man and woman against the shackles which bind their minds to that type of religion which merely emphasises the dogma, but ignores the ideal which true religion should aim at, namely, service to humanity. It is the revolt of the New against the Old—of an effort to open wide the door of one's mind and to receive therein the fresh breezes of a new and vigorous life. This vast ferment is a problem which is receiving the most earnest attention of all civilized governments.

In the world of Islam, this ferment is now making considerable headway, in spite of rigorous efforts to stifle it. From Morocco to China, from Siberia to Cape Comorin, Young Islam is on the trek. Islam has struck its tents, and is once more on the march!

But the thing we need most to-day is intellectual freedom. By this, I mean such freedom of thought and action, which, without being fantastic or perilous will assuredly guide us along the right track.

We must clearly realize that material progress is not an end in itself. Materialism, pure and simple is the greatest curse of humanity. Without moral sanction and support it would be danger rather than a stepping stone to progress and happiness. The modern history of Europe is a standing example of what selfish materialism leads to —i.e., ruin and destruction. Before material progress can be conducive to human happiness, it must be preceded by spiritual regeneration, and Young Islam must frankly realize that it is sadly in need of spiritual sustenance. For this, it must once more turn its attention to Islam and imbibe again with faith and fortitude the true and everlasting spirit of Islam.

We must not destroy the old to replace it with something which will be alien to our culture and temperament. We must not imitate simply because imitation may momentarily procure for us the questionable title of being "modern." We must not be led away into believing—even for a moment—that Western civilization and all that it stands for, is the last word of perfection. Before we begin to destroy, let us have a complete and practical scheme of rehabilitation.

Freedom of thought, we must have; but not at the cost of our own conscience. Certainly not at the cost of Islam.

Knowledge, we must acquire, power we must obtain; wealth we should accumulate, for the sole purpose of service to humanity. Their acquisition for any object other than the one required of us by God would be valueless. Remember that the Great Prophet of Islam ever kept before him the ideal of service to mankind; for did he not always declare that "he who serves his fellow-creatures serves God."

The future, then, is in the hands of Young Islam for it to make or mar according to the guidance it receives to-day.

It is my firm conviction that if we remember the glorious example of the Holy Prophet and his teaching, we shall never be led astray—for we shall then be true Muslims, at peace with God and man!

Rangoon, Burma C. A. Soorma.

MAGIC CURES IN POPULAR ISLAM

Everyone who has lived in a Moslem country is familiar with the practice of wearing charms. These may be intended as a protection from the evil eye, or from any kind of misfortune. Many are used particularly to cure some disease, and people may be seen wearing them on an arm or leg, or some other part of the body which may be ailing. But the magical method of curing disease is more comprehensive than the mere wearing of charms, as will be seen later.

The purpose of this article is not to criticize or ridicule the use of magic, or to describe all the objects for which it is applied, but simply to give a short account of different methods which are used for healing, illustrating them with examples.

I. *Charms which are meant to be worn.*

As the wearing of charms is the most obvious aspect of the subject, we shall begin with this. Great respect is shown to the mere written word, so that a piece of paper which contains a name of God, or a verse from the Koran, is held in high esteem.

Some charms consist merely of verses from the Koran. *Sūra 77* written out and worn as a charm cures pimples and boils.[1] To allay the pangs of hunger or thirst one should perform ablution with water or sand, pray two rak'as and recite *sūra* 26, 78-90[2] twenty-one times, then write these verses and wear them as a charm. This will give relief.[3] To protect a woman in childbirth, *sūra* 21, vv. 91-93 should be written out and worn by her for forty

[1] *Mujarrabāt* of Ahmad al Dairabī, (Cairo. n. d.) p. 33. Hereafter referred to as D.
[2] The numbering of Koranic verses is that used by Flügel.
[3] D. p. 37.

days, Then when the child is born this charm should be suspended on it as a general protection. [4]

In addition to Koranic verses, a prayer may be added, as is seen in the following. Write out *sūra* I, *sūra* 59, vv. 21-24, *sūra* 112 (three times), and *sūras* 113 and 114 (three times), followed by these words, "O God, Lord of men, remove harm and cure the bearer of this writing of mine, for Thou art the Curer; and heal him, Thou art the Healer; for there is no cure but Thy cure. O God, a cure which does not leave behind a disease or pain, by Thy might and Thy strength, O Kindly One, O Well-informed One; verily Thou art omnipotent. And God bless our lord Mohammed and his family and companions, and grant peace." It is said that this will cure any bodily disease by God's permission. [5]

The practice of tying knots goes back to pre-Islamic times, but while in those days it was used to bewitch people, it may now be used for a beneficent purpose, as the following two examples show. For scurf of long standing take a thread and tie three knots in it, reciting each time you tie a knot, "And the likeness of a bad word is as a bad tree, which is felled from above the earth, and has no staying place." (Koran, 14:31). The thread should then be placed on the sufferer and he will quickly recover. [6] For fever take a linen thread and recite *sūra* 94 over it. There are nine occurrences of the letter *kāf* in this *sūra*. Each time you come to the letter *kāf*, tie a knot in the thread. Then if the patient ties the thread with the nine knots over his left wrist-bone, he will quickly recover. [7]

A lengthy charm which is used to quiet a crying child is of a more complicated form than any of the preceding. Write out *sūra* 1 and the Throne Verse (2:256) three times with the letters unjoined, followed by,

"And God has mastery over His affair. (12:21). If they turn back, say, My sufficiency is God; in Him I trust, and He is the Lord of the mighty throne. (9:130) H u s h! H u s h! Hush! (the letters of this word are written a little closer together each time than the

[4] D. pp. 36, 37.
[5] D. p. 119.
[6] D. p. 105.
[7] D. pp. 24, 25.

preceding). Be silent, O child, and be quiet, by the sanctity of the Lord who is worshipped. And the voices shall be hushed before the Merciful and thou shalt hear naught but a faint sound, a faint sound, a faint sound. (20:107). And faces shall be humbled before the Living, the Self-subsistent; and he who bears injustice is disappointed. (20:110). Faces on that day shall be bright, laughing, joyous. (80:38, 39). At this discourse do you wonder and laugh, and not weep, while you are amusing yourselves? But adore God and worship (53:59-62). Be silent, O child, by the right of the King who is worshipped and the loving Lord. *K H Y ' Ṣ Ḥ M ' Ṣ Ḳ*. But God encompasses them behind them. Nay it is a glorious Koran on a tablet preserved, preserved, preserved. (85:20-22). I commend to God's care him to whom this writing of mine is attached 'from the evil of what He has created' (113:2). And I have fortified him by 'There is no god but God. Mohammed is the apostle of God,' and by the right of 'In the name of God, the Merciful, the Compassionate . . . . . '(here follows the whole of sūra 113). And I have fortified him by God, the Living, the Self-subsistent, who does not die. And repeal, O God, harm and injury from the bearer of this writing of mine. I have fortified him by God, and 'There is no god but God. Moḥammed is the apostle of God,' and by the right of 'In the name of God, the Merciful, the Compassionate,' by a million 'There is no power and no strength except in God, the High, the Mighty.' "

If this writing is attached to the child, there will be no more crying. [8]

An interesting type of charm is the square, composed of words, letters, or numbers, or a combination of some of these. There are many elaborate squares which cannot be exemplified very conveniently here. It will be enough to give three examples of the simplest types. A very common square is made up of nine compartments in which one may write either the numbers, or the letters which represent them. So it is either

4	9	2		d	ṭ	b
3	5	7	or	j	h	z
8	1	6		ḥ	a	w

Al Būnī [9] says it belongs to Azrā'īl, the angel of death. Dairabī [10] gives the form with the letters, and says that if it is written on paper and attached to a woman who has

[8] *Shams al Ma'ārif al Kubrā*, by Ahmad ibn 'Alī al Būnī (four parts in one vol. Cairo n. d.) II, p. 72. Hereafter referred to as B.
[9] B. I, p. 33.
[10] D. p. 114.

difficulty in childbirth, the difficulty will be overcome. It will be noticed that if the numbers are added horizontally, vertically, or diagonally, the sum is always 15. This gives the square the appearance of magic. [11]

If one who has smallpox wears the following square, the disease will die down and quickly depart: [12]

11	14	1	8
5	4	15	10
16	9	6	3
2	7	12	13

This is an example of a perfect square. If the numbers are added horizontally, vertically, or diagonally, or if any group of four contiguous numbers is added, the sum is always 34.

The third example is based on a name of God, *Matīn* (Firm). [13] To represent this square, which is a combination of letters and numbers, it must be written from right to left as in Arabic. The numbers in the second line are those represented by the letters immediately above them. In the other lines the first number is the second of the preceding. The square is as follows:

n	y	t	m
50	10	400	40
40	50	10	400
400	40	50	10
10	400	40	50

In such a square the totals of different columns are naturally not the same; the magic consists in the different arrangements of the numbers to which the letters correspond. This square, written on thin parchment and perfumed with aloe-wood, will soon make a lame child walk by God's permission, if it is worn as a charm.

II. *Cure by means of repeating words.*

The mere repetition of certain words may be as effective in working a cure as the writing of them. By reciting the *Bismillah* (In the name of God, the Merciful, the Compassionate) one may render poison harmless. A story is told of how Khālid ibn al Walīd once drank poison

[11] For further information on this square, see article *Wudūh*, Encyc. of Islām, I, p. 770.
[12] D. pp. 108, 109.
[13] D. p. 114.

and then recited these words, with the result that he suffered no ill effect. [14] Shihāb al Dīn Suhrawardī is reputed to have said that if one recites *sūra* 85 in the course of the afternoon prayer, it will give immunity from boils. [15] If the Throne verse is recited eleven times over one who is in an epileptic fit, he will recover consciousness immediately. [16] A sick person who recites *sūra* 36 will be cured. [17] *Sūra* 84 recited over one who has been stung eases his pain. [18]

A group of verses which may be recited over an invalid is called *Āyāt al hars wa'l hirz* (verses of guarding and refuge). They are the following: 2:1-4; 2:256-259; 2:284-286; 7:52-54; 17:109-111; 37:1-11; 55:33-35; 59:21-24; 72:1-4. Some would add 2:158; 57:1-6; 9:129-130. In these verses there is healing for a hundred diseases such as elephantiasis and leprosy, and their benefits are innumerable. They were recited over an old man who had palsy, and God removed it by their blessing. [19] The prophet is reputed to have said that if the following verses are recited over any disease at sunrise and sunset, they will effect a cure: Part of 13:30, "And though it were a Koran by which the mountains were moved, or by which the earth were cut up, or the dead made to speak—nay, God's is the command altogether;" 20:105, 106; 59:21-24; 27:90. At the end of each you should say, "How are you, O illness?" [20] The following, which begins with letters which appear at the beginning of certain *sūras,* should be recited for toothache: *ALMṢ KHY'Ṣ ḤM'SḴ.* There is no God but He, the Lord of the mighty throne. (27:26) Be still, O pain, by Him who, if He wish, can still the winds that they become motionless on its (the sea's) back, (42:31) and to whom belongs whatsoever dwells in the night or the day (6:13), and He is the Hearer and Knower. [21]

The recitation may often be combined with some action. If *sūra* I is written on a pure vessel and obliterated with

[14] B. I, p. 37.
[15] B. I, p. 69.
[16] B. I, p. 69.
[17] D. p. 16.
[18] D. p. 33.
[19] D. p. 40.
[20] D. p. 107.
[21] D. pp. 146, 147.

pure oil of the *ben* tree, then recited seventy times over that, the oil will cure palsy, sciatica, or any pain, if used as a lotion.[22] Ibn 'Abbās said that Ḥasan ibn 'Alī became ill and the prophet was troubled. Then God revealed to him that he should recite a *sūra* with no *fā* in it (for *fā* is of bad omen) forty times over a vessel with water in it. He should then wash the patient's hands, feet, face, head, and the outside and inside of his body with the water; then God would heal him from any disease.[23] The *sūra* meant here is the first, though it may be noted that its title, *Fātiḥa*, has a *fā* in it. But the letter *fā* seems to have changed its nature in the course of the centuries, for on the authority of the Cairo weekly *Kol Shei & al Dunia*,[24] it is nowadays looked upon as being of good omen, at least in Egypt.

A number of blessings are attributed to *sūra* 1. It will quickly cure a pain in the eye if recited forty-one times between the traditional and statutory morning prayers, especially if the sufferer wipes his eye with his saliva after the recitation. If you put your hand on a sore spot and recite it and say seven times, "O God, remove from me the evil and severity of what I am suffering, by the claim of Thy blessed, faithful prophet who has influence with Thee," you will be cured. For toothache write the ten letters which represent the numbers 1 to 10 with a nail or piece of wood on some clean wood with clean sand on it. Press hard with the nail or piece of wood on the first letter and recite the *sūra* once. The patient should keep his finger on the sore spot, and you should ask him whether he is better. He must reply without removing his finger. If no better, go on to the second letter, and recite the *sūra* twice. Repeat the performance as long as necessary, adding an extra recitation at each letter. Before you come to the end of the letters, he will be better; but both sufferer and reciter must have faith in the cure.[25]

One other example will suffice under this section. Recite the following forty times over sweet olive oil, "Who shall

[22] B. I, p. 69.
[23] D. p. 8.
[24] 7th June, 1933, p. 17.
[25] D. p. 8.

quicken the bones when they are rotten? Say, He shall quicken them who produced them at first; for every creature does He know." (36:78, 79). Then apply the oil as a lotion for sprain, fracture, or weakness, and it will effect a cure. [26]

III. *Writing words and obliterating them.*

A very common method is to write out some words, then obliterate them with water or some other liquid, after which the liquid in which the writing has been dissolved should be drunk. Instruction is usually given to write on some kind of vessel. For example, if you write the letters with which some *sūras* begin on a glass bowl, and after obliterating them with rain-water, give the liquid as a drink to one who has been poisoned, he will suffer no ill effect from the poison. [27] When the *Bismillah* is written twenty-one times along with "Peace upon Noah in the worlds" (33:77) written without joining the letters, and the writing is obliterated and given as a drink to one who has been stung, he will recover immediately by God's permission. [28] If you write *sūra* 36 with musk and saffron, and after obliterating it with rose-water, give it to a slow-witted person to drink on seven consecutive days, he will remember all he hears. [29] If you have a bad memory, write the whole of *sūra* 94 on a vessel, obliterate it with water and drink it; then its blessing will make it easy for you to remember. [30] For palpitation of the heart and trembling, *sūra* 3, vv. 77-79 may be written on a new earthenware vessel and obliterated with pure water, either rain-water, or water from a well that the sun does not strike. If the patient drinks this he will recover. [31]

In the foregoing, the words which should be written are all taken from the Koran. The following example gives a slight addition to this. Write the letter *sīn* seven times, followed by "Peace, a word from a merciful Lord," (36:58) and "Peace upon Noah in the worlds." (37:77). Obliterate it with water and give it as a drink to one who

[26] *Kitāb al Durr al Nazīm fi Khawāss al Kor'ān al 'Aẓīm*, by Abū Moḥammed 'Abdallah ibn As'ad al Yamānī al Yāfi'ī (Cāiro n.d.), p. 88. Hereafter referred to as Y.
[27] B. I, p. 68.
[28] B. I, p. 36.
[29] D. p. 20.
[30] D. p. 24.
[31] Y. pp. 47, 48.

has been stung by a snake or a scorpion; he will then recover by God's permission. [32] The letters of the alphabet are credited with having certain virtues, one of the virtues of *sīn* being that it is useful for one who is stung. [33]

The expression of one's intention is very characteristic in Islām, and therefore it is not surprising that advice should be given to express one's intention, as in the following example. For pain in the heart, kidney trouble and colic, the Throne Verse should be written three times on a pure vessel, and after it is obliterated, the sufferer should drink the liquid, saying at the same time, "I intend healing from God for such and such a disease" (naming it). God will then heal by the blessing of this noble verse. [34]

The liquid in which the writing has been obliterated may sometimes be used as a lotion. If *sūra* I is written on a glass bowl and obliterated with pure elder-tree oil and used as a lotion for sciatica or a pain in the back, it will effect a cure. It is also beneficial for wind, palsy, and every dry or moist disease. [35] Another method is to burn the material on which one writes and use it as an incense. *Sūra* 108 may be used thus for fever. Take three pieces of paper. On one write the *Bismillah* followed by "Verily we have given you the abundance." (v. 1). On the second write the *Bismillah* with the letters unjoined and the *mīms* and the *hā* not blackened where there is a loop. After it write, "So pray to your Lord and sacrifice." (v. 2). On the third write the *Bismillah* as on the second, followed by, "Verily he who hates you shall be childless." (v. 3). Use the first as an incense when the fever comes on. If it departs, no more is necessary; but if it comes back, use the second in the same way. If necessary, use the third also. This will certainly work a cure by God's permission.[36]

A curious form of making a request to God by means of writing, which is attributed to Ja'far al Sādik, may be quoted. It is in the form of a letter, and although it does not deal specifically with cures, it is presumably compre-

[32] D. p. 126.
[33] B. III, p. 41.
[34] D. p. 12.
[35] B. I, p. 68.
[36] D. p. 28.

hensive enough to cover them. Write on a piece of paper: "In the name of God, the Merciful, the Compassionate. From the lowly worshipper to the glorious Lord. My Lord, harm has touched me, and Thou art the most merciful of the merciful ones." Then cast the letter into running water and say, "My God, by Mohammed and his good family and his acceptable companions, accomplish my need, O most generous of the generous ones." Then mention your need, and it will be accomplished if God will. [37]

IV. *Incantation combined with some action.*

Two examples may be given of a type somewhat different from any that has preceded, as they bring us more into the mysterious realm of magic. The following may be done to cure scurf. Take a green leafless palm-branch and make a notch in it with a knife, while the patient puts his hands on the scurf and you recite, "I adjure you, O scurf, which has been made to grow, and is growing in the body of him who dies, die by the power of the Living One who does not die." Then bury the palm-branch in a derelict grave and recite the words over again during the operation. The patient will quickly recover. [38] The other example is even more interesting. It is used to remove worms from the eyes, ears, or nostrils. Take some dust in your hand and recite the following over it on seven days at sunrise and sunset, scattering the dust in the direction of the sun,

"In the name of God, the Merciful, the Compassionate. *Ḥūs Ḥūs Sūs Sūs Dūs Dūs Daryānūs Daryānūs Daḳyānūs Daḳyānūs.* By Sinai and the comprehensive light. By the Companions of the Cave and al Raḳīm. (cf. *Sūra* 18). By the glorious, mighty Lord. By the roof which is raised. (52:5). By the swelling sea (52:6) and by the book which is inscribed (52:2) and the house which is frequented. (52:4). By those whom you consider awake when they are asleep. (18:17). Go out and be scattered, O worms, from the eye (or ear, or nostril) of so-and-so the son of such-and-such a woman, and do not return, just as this dust is being scattered from my hand; by the right of the King who is worshipped, and by a million 'There is no power and no strength except in God, the High, the Mighty.' And God bless our lord Moḥammed and his family and companions, and grant peace. Did you not look at those who left their homes in

[37] Y. pp. 10, 11.
[38] D. p. 105.

thousands from fear of death? And God said to them, Die, die, die. (2:244) Die, O worms, by the power of the Living One who does not die."

A cure will be certain. [39]

V. *Methods of causing sickness.*

Having described some methods of curing sickness, it may be fitting to say something about the other side of the picture; for if it is possible to use magic to heal, it is also possible to use it to harm. A surprising spirit of vindictiveness is sometimes displayed in the books which deal with charms, although the curses are sometimes tempered by a warning against a wrong use of them. Two examples will illustrate how it is possible to make an enemy ill.

Write out *sūra* 30 and put it in a glass vessel with a narrow neck. Then place the vessel in an enemy's house, and everyone in it will become ill. Or you may mix the writing with rain-water and cause illness to your enemy by giving it to him to drink. If anyone washes his face with this water, he will get ophthalmia and be in danger of becoming blind. [40] Write *sūra* 11, verse 84, on a pot along with the name of the person against whom it is used. Put the pot on the fire till it boils, whereupon the object of your hatred will be afflicted by fever from which he will scarcely recover. But you must be sure that he really deserves punishment, otherwise the misfortune will return upon yourself. Another method is to trace out this verse on seven pieces of green pottery at the close of a Tuesday at the end of a month. Bury one piece at the door of the person's house. Break another and throw it about near his house. Pound the remainder and put the fragments in the corners of the house. Then fever will attack the one against whom this is used. Or if the writing is put in a pot along with something connected with your enemy, fever will attack him immediately. [41]

Two points may be mentioned in conclusion. One is that Dairabī tells at the end of his book how he was delayed in completing it by bad eyesight, among other things.

[39] D. p. 108.
[40] D. p. 33.
[41] D. p. 35.

He certainly says that his eyes recovered somewhat, but does not indicate whether he made use of any of his own charms for this purpose.[42] He seems to have missed an excellent opportunity of advertising their value.

The other point is that one must not imagine that all Moslems believe in charms and spells. Jāḥiẓ is a notable example of one who had a profound disbelief in magic, an attitude which may be illustrated by an amusing story which he tells. He says that a certain man used to apply charms to cure toothache, but always told people that they would spoil the effect of the charm if they thought of monkeys when going to bed. Human psychology being what it is, they very naturally did think of monkeys when going to bed, and so could not blame the man when his charms did not work.[43]

Whenever Jāḥiẓ refers to magic, he ridicules it, and being a humorist, he can do so to good effect. But in spite of men like him, the common people, and also many who ought to know better, still believe wholeheartedly in the use of magic. Those who have had contact with Moslem communities know this well; and if any further proof is needed, one may point to the large number of books printed on the subject, for publishers are not in the habit of producing books which they do not expect to sell.

University of Glasgow JAMES ROBSON.

[42] D. p. 148.
[43] *Kitāb al Ḥayawān* (seven parts in 3 vol., Cairo 1906), iv pp. 22, 23.

THE CREED OF AL-SANUSI[1]

II. THE DOCTRINE OF APOSTLESHIP

But as to apostles, mercy and peace on them,[2] it is incumbent to hold regarding them veracity[3] and faithfulness[4] and the proclamation to mankind of what they have been commanded to proclaim. The things that are impossible in their case, mercy and peace on them, are the opposites of these attributes (*sifāt*) viz., lying and treachery (*khiyāna*) by doing[5] what is forbidden, be it unlawful or disapproved; and the concealing of what they were commanded to proclaim to mankind is also impossible. There is permissible in their case, mercy and peace on them,

[1] The first part of this study appeared in our issue of January, 1933.

[2] (Baijuri:—He mentioned apostles and not prophets, though that is more comprehensive, since it includes such as have not been commanded to make proclamation because what he will mention is proclamation and its opposite, and these refer only to apostles; or else he follows the statement that they are synonymous. Tradition differs as to the number of prophets and apostles. It is related that apostles number 313, and in one relation 314, and in another 315. And it is related that prophets are 124,000, or 125,000, or 1,200,000, or 1,424,000. But the right way is to refrain from fixing a limit to their number because it may lead to affirming apostleship or prophethood of such as are not in reality, or to denying it of such as are, and Allah said (Kur. 40:78) "of them are whom we have recounted to thee and of them whom we have not recounted," and it is incumbent to believe that Allah has apostles and prophets in general).

[3] (B. That is, the agreement of the account with the event. And know that veracity is of three kinds: veracity in claiming apostleship, veracity in the judgments which they proclaim in behalf of Allah and veracity in speech connected with the affairs of the world, as "Zaid arose" and "Umar sat," etc. What are intended here are the first two, for the proofs he will mention refer to them and the third division is included in faithfulness).

[4] (B. i.e., the absence of treachery in doing anything unlawful or disapproved. Some have explained it as Allah's preserving them inwardly and outwardly from being involved in anything forbidden whether being unlawful or merely disapproved. Others said it is a faculty fixed in the soul which prevents its possessor from committing forbidden things. In each case it refers to preservation (*al 'iṣma*) by which some interpret it).

[5] (B. Doing includes speaking. And know that there is no difference as to little sins and great sins, neither one nor the other takes place with them, not even through heedlessness, before their mission or after it. It is not to be said that what was heedless or before their mission was not disobedience, for we say that it was the appearance of disobedience and whatever there may be wherein the doing of such by them is imagined must be reduced to its ultimate intent).

such human *accidentia* [6] as do not lead to defect in their exalted ranks [7] as sickness [8] and such like [9]. But the proof of the necessity of their veracity is that if they were not veracious, then the lying would be in Allah's message (*khabar*), [10] because He affirmed that they were truthful by evidentiary miracles which stand for His statement "My servant is veracious in all that he announces from me." But the proof of the necessity for them, upon them mercy and peace, of faithfulness is that if they traitorously did anything unlawful or disapproved, then such things would be converted into (matters) of obedience in them, because Allah has commanded us to imitate them in word and deed and Allah does not command doing the unlawful or the disapproved; and this itself is the proof of the necessity of the third (quality). But the argument for the permissibility of human *accidentia* for them is the observation of their occurrence in them, either for augmenting their rewards, or for the purpose of legislating or to divert (others) from (the pleasures of) the world and to admonish them of its insignificance in Allah's sight and His disapproving it as the place of reward for His prophets and saints with regard to their circumstances therein.

Now there are gathered together all the meanings of these articles of belief in the saying "There is no god but Allah, Mohammed is the apostle of Allah", since the meaning of deity is, for Allah not to have need of anything beside

[6] (B. By this specification is excluded the attributes of deity which are not allowable for them, contradicting those whom Allah led astray in their making our lord *'Isa* a god. The attributes of deity are excluded by this specification because *accidentia* are qualities peculiar to originated things).

[7] (B. By this is excluded human qualities which lead to defect in their high ranks, such as things that impair their manliness and their freedom from all that offends and such as impair the wisdom of their mission, as, e.g., in their fulfillment of the religious laws and peoples' approbation of them. This includes eating on the road (*sic!*) ignoble poverty and imperfection of reason, understanding, discernment and decision, baseness of fathers and debauchery of mothers, coarseness and rudeness and defects causing aversion, such as white and deforming leprosy and the like).

[8] (B. Included in this is swooning, which is permissible for them, contrariwise is lunacy, intoxication, insanity, etc.).

[9] As eating and drinking and sleep, but sleep of the eyes and not of the heart, according to the saying "We of the company of the prophets sleep with our eyes but not with the heart.").

[10] (B. That is, substitutionally, not actually, for there is no message concerning their veracity from Him, exalted is He, actually in that He said "My servant is true etc," only there is miracle which stands for His saying that, as the author will state).

Himself, and that everything except Him has need for Him. Therefore the meaning of "There is no god but Allah" is that there is none having no need for anything other than itself and none for whom everything besides has need, except Allah. But His having no need for anything other than Himself, exalted and glorious, necessitates for Him existence and priority and continuance and difference from originated things and self-subsistence and transcendence above deficiencies, wherein there enters the necessity for Him of hearing and sight and speech, since if these attributes were not necessary for Him, He would need a bringer-into-being or a bestower (*muḥill*) or one to ward off deficiencies from Him. There is deduced from it His transcendence of purposes in His deeds and judgments, otherwise there results His having need of something to secure His purpose. But how can that be when He, exalted and glorious is He, is in no need of anything other than Himself! There is deduced also that it is not incumbent on Him to effect or not effect any possible thing, since if any such were incumbent in reason, as for instance rewarding for good, then He, exalted and glorious, would be in need of that thing for the full attainment of His purpose, inasmuch as in His case nothing is incumbent but what is a perfection. But how can that be, when He, glorious and exalted, is without need of anything other than Himself. But the need of everything besides Himself for Him, exalted and glorious, makes necessary for Him, who is exalted, life and the comprehensiveness of His power, will and knowledge, since if any of them were denied it would not be possible for originated things to be in existence and then there would not be anything to stand in need of Him.

But how can that be, when He it is Whom all things other than He have need of. It necessitates for Him, who is exalted, also unity, since if there were along with Him a second in deity there would not exist anything to stand in need of Him because they both would be impotent. But how can that be, when He it is Whom everything other

than He needs. There is also deduced from it the origin of the world in its totality, since if there were any part of it eternal, that part would not stand in need of Him. But how! There is also deduced that nothing which has come into existence has part in any effect, otherwise that effect would necessarily be able to do without our Lord, exalted and glorious. How can that be, when He it is Whom everything other than He has need of, universally (of essences) and in every condition (of attributes). This is the case whether you suppose that anything which has come into being has effect by its nature, but if you suppose that it is efficient by a power which God placed in it, as imagine many ignorant persons, then that is impossible also, because our Lord, exalted and glorious, would then stand in need of a medium in producing some acts, and that is baseless, because of what you know of the necessity of God's being in need of nothing other than Himself. Thus is clear to you what is comprised in saying "There is no god but Allah," under the three divisions which are incumbent on a responsible person to know concerning our Lord, exalted and glorious be He, viz., what regarding Him is necessary, what is impossible and what is permissible.

But as to the declaration "Mohammed is the apostle of Allah," mercy and peace on him, there is included in it belief in the rest of the prophets and the angels and the heavenly books and the Last Day, because he, mercy and peace on him, brought confirmation of all that. There is deduced from it the necessity of the veracity of the apostles, mercy and peace on them, and the impossibility for them of lying, otherwise they would not be faithful messengers of our Lord, the Knower of hidden things, exalted and glorious is He; also the impossibility of their doing any forbidden thing, for they were sent to teach men by their words and by their deeds and by their silence, and it is necessary that there be in all these no contravening of any command of our Lord, exalted and glorious, Who chose them above all His creatures and committed to them the secret of his revelation. There is deduced also the pos-

sibility for them of human *accidentia,* since this does not disparage their apostleship or their exalted standing with God, most high, but is of the things which add to it.

Thus there is evident to you that the two words of the Testimony, notwithstanding the fewness of its letters, contains all that is incumbent on a responsible person to know of the doctrines concerning Allah and His apostles, mercy and peace on them, and its fitness [11] is evident because of the brevity and the comprehensiveness of all we have mentioned, for the law's making it the expression of what of Islam is in the heart and that except by its profession no faith is accepted. So a person with intelligence ought to repeat it often, bringing to mind what it embraces of the doctrines, until with its meaning it mingles with his flesh and blood, for if Allah, exalted and glorious, wills, he sees it has hidden graces and unnumbered wonders. And with Allah is our succor; there is no lord besides Him and none worshipped but He. We ask of Him, exalted and glorious, that He make us and our friends at death to utter the word of Testimony knowingly. And may Allah bless Mohammed every time one mentions him or forgetting fails to mention him. And may Allah deal graciously with all the Companions of the apostle of Allah and their Successors unto the day of Judgment. And peace to the messengers, and Praise belongs to Allah, the Lord of the worlds!

Kuwait, Arabia FREDERICK J. BARNY.

[11] (The *matn* has *'ahlahā,* as translated, whereas Baijuri in his comment has *la'allahā* "it may be that the law made it the expression, etc.").

MARRIAGE IN PALESTINE

A wedding in Palestine is the ceremonial conveying of the bride from her father's house to her husband's house.

The fate of a woman is tragic. She must marry and have children, but in order to fulfill her task she must leave her father's house and "build up" a stranger's house. The wedding songs are to some extent variations of the theme: "She goes from her father's house to her husband's house, she goes from a house of joy to misery, she goes from her own people to strangers." This is especially the case when a woman goes as a bride to another place. For her family it is a shameful thing that they give away one of their members to a stranger. Thus when a wedding is celebrated, it is in the house of the bridegroom that joy reigns. There they sing and dance for the wedding for several evenings before the wedding day, but in the bride's father's house all is silent and quiet. Her family have no reason to feel glad at the loss of one of their members. The bride hides herself behind a cupboard or one of the great clay chests—made by the women—while they dance and sing in the bridegroom's house. Only if she has been exchanged for a bride for her brother, so that through her marriage she procures him a bride, can this joy be so great that she can join the dancing and singing women for her brother's sake. But if that is not the case, she cannot take part in the celebrations for her wedding. If she did, it would be considered shameful. A bride must be sad. She weeps at the thought of leaving her father's house. If she goes to a foreign place as a "strange bride," the women of her village sing at her departure: "Weep not! thou causest me to weep—thy merciful brother will soon visit thee." Her father's brother, who leads the camel on which

the bride is sitting when she is taken from her home to the house of her husband, says: "Ride, do not be frightened, so long as I wind my turban and so long as my sword is long!" i.e., As long as I live thou canst feel safe. And her brother assured her: "Thou hast, remember, thy father's house. Nobody shall harm thee. I am thy camel"; i.e., I shall carry thy burdens.

With such words one wishes to express that even after the marriage there is an intimate bond between a woman and her father's house. The first visit of a newly-married woman is to her father's house, and from there presents are sent to her at the great feasts in order to show that they in her father's home follow her fate and are ready to give her help and support, if it is needed. It is, as a matter of fact, a vital necessity for a married woman that her connection with her father's house is never completely severed, and this connection can be facilitated by her marrying a relative in the male line, or at least within her own village; while it can be rendered difficult by her going as a stranger (*garībe*) to another place; but always after her marriage the father's home remains the deciding factor in her life, a woman in her husband's house is wholly dependent on the esteem she enjoys and the support she can still count upon in her father's house. This is why a "cut-off" woman (*qaṭī'a*)—one whose men relatives, her father, her brothers and her father's brothers are all dead—is so much pitied, because she has no member of her own family to set against her husband's family, who continue to be "stranger" to her.

When a man marries in Palestine, he does not set up a new home, but remains in the common family dwelling. Marriage does not signify the same emancipation for a man as among us; on the contrary it binds him more closely to his family, who helped him to procure his bride and now expect him to recognize his obligation to them. He takes part in the work of the house as he did before; he belongs as before to the great family of which he forms an integral part.

In consequence of this patriarchism, the wife is not

dependent only on her husband but is absorbed into the new home as a supplement to him, of course with her special tasks, but in any case only a small part of a much greater complex. For this reason it is the woman for whom marriage means the greatest change. Uprooted from her own circle (*ahelha*) she is transplanted to a quite different environment—her husband's father's house—where she must adapt herself to a new position in relation to the members of the new home (*'eilitha*).

In the first place she will naturally be dependent on her mother-in-law. Just as in the patriarchal household *one* man is prominent, the head and leader, so in the woman's section, the old one is, or ought to be, in command. The son's wife has only the subordinate part of the woman's work in the home. She has further to fit in with her sister-in-law, her brothers-in-law and her father-in-law.

Still more complicated is the case where the husband takes a second wife. She has then a rival in the co-wife—in Arabic *ḍurra*. A wife says, "My co-wife (*ḍurrti*); or she says, "My husband's wife" (*ma'rt jōzi*). Her child says, "My father's wife" (*ma'rt abuyi*). According to a saying, "the father's wife is a punishment from God, she neither loves nor is she loved."

Now it may well be asked whether a woman's position in her husband's house is as unprotected as is usually thought. As a proof that she is unprotected it is generally said that the man only needs to express the formula of divorce, "I am divorced" (*'alayi iṭ-ṭalāq*) three times, or, "Go divorced three times (*trūḥi ṭālqa biṭ-ṭalāti*)!" and she is divorced. But it has not been sufficiently noticed that there is a great difference between the formal facility of divorce and the practical results accompanying it, which are for the husband of such a serious economic nature, that he avoids expressing the decisive words, which are valid as soon as they are expressed in the presence of witnesses. Here there is a great need for statistical inquiry. I believe that the results would compel us to correct our present conception of divorce in Palestine. The question should also

be considered in association with the support given to a woman by her father's house.

If a wife feels insulted, she says: "I have my father's house," or, "Have I not a brother? I need not stay here." And she leaves her husband's house and goes to her blood relatives. Often it is said of a woman that she is *ḥardāne*. The literal meaning of this word is, angry or defiant, but when it is said of a married woman that she is *ḥardāne* people mean that she in great anger has left her husband in order to demand justice. "Can a wife depend upon being received by her own people when she leaves her husband?" I asked and the women assured me: "Her father's house is always open to her." After a while the husband comes himself with an acquaintance, or through a messenger he begs that his wife shall return to him. Then her blood relatives may make difficulties, and the wife may refuse to return until conditions are fulfilled. A woman cannot be entirely without rights, if she can take such measures against her husband and his misuse of his power, or in the same manner can get her own way in opposition to her husband's relatives, if they are against her.

Helsingfors, HILMA GRANQVIST.

THE SCRIPTURES IN THE SAHARA

A three-year journey with the object of Bible circulation among the Berber and Arabic-speaking tribes of North Africa was what I planned, the itinerary beginning at Marrakesh to end at Marrakesh. Here I am at the end of my first two years' travels, starting the last segment of my Saharan Circle. Whether I shall succeed in carrying out my last lap remains to be seen, for the Saharan trail I shall follow is one but little known, and only the urge of reaching the unreached Tuaregs, Chambaa, Arabs, Moors and other desert dwellers impels me forward.

Morocco from south to north, along the edge of the Riff, with Algeria and Tunisia, are fields that are well known and well worked, around the seaboard. Very little is done beyond railways and well-made roads. I shall therefore confine my remarks to Italian Libya, which includes Tripolitania and Cyrenaica, and the many oases of Egypt which belong to what we call Eastern Libya. I was very thankful to the Governor General of Libya and his chiefs for the kindly welcome they gave me, and for the still kindlier welcome received at every interior "praesidio," from Rhat and Murzuk to Jaraboub, the former headquarters of the troublesome Senussi.

I started out with fourteen well-chosen and fine fat camels from Tripoli. It was just at the time that money difficulties began, and I lost heavily on the exchange from English to Italian money, Men, however, mean more than money, and prayer exceeds the value of pounds sterling in this kind of work. I had four promising Arab camel drivers, but they later rebelled, threatened me, and I was glad to see the last of them. The Italian Commandant at Gheriat-el-Gharbiya kindly got me four local Berber men of the

Zintaam tribe, and with these I was able to cross the Hammada el Homra, and eventually reach Ubari in the Wadi Agial.

As I had just come through four days of terrible sand-dunes and sandstorms I became absolutely blind for two days, and with my eyes bandaged I was shut up in a dark room by the Italian doctor until I had gotten over the excruciating pain and was able to see again, thanks to his kind treatment. I also had a bad spell of dysentery owing to drinking vile water, and another kind Italian doctor took me into his own room, and nursed me through. The troubles and sickness seriously weakened me, and when I had reached Rhat in the far southwestern corner of Libya, I felt more like returning home than continuing. I continued, however, and after twenty days along an unknown trail with a Tuareg guide, through ranges of mountains occupied only by mountain sheep and a few Tuareg families, I reached Murzuk, the capital of the fertile Fezzan.

The Azgeur Tuaregs of the Rhat valley and mountains I had long desired to visit, and in 1926 was turned back by the French authorities, when almost within sight of my objective. This, therefore, was the cherished fulfillment of an old plan and purpose, and it was with peculiar pleasure I shook hands with Abu-Bekr-Aga-Allegu, the Amenoukal, or Sultan of this noble tribe. Word came to me recently of his death, at the age of seventy-five. An unusual thing has happened, against Tuareg precedent, for his son has taken his place, and not the son of his sister, which is Tuareg custom. I gave him and other Tuareg chiefs copies of the Scriptures, which were received gladly.

The old Turkish castle stands at Murzuk, though used for stores by the Italians, and the beautiful new fort and government buildings stand close by. A new city is springing up, with lamp-lit streets at night, cafés, and shops; and the scattered population is gathering again under the aegis of Italy. Splendid schools are replacing the old Koranic mumbling places, where real education was unknown, and

the photos of the King of Italy and Mussolini stand sentinel on the walls. Enthusiastic *maestri* are in charge, and it was a pleasant sight to see old bearded Senussi sheikhs attending night school, and trying to learn the Italian language and the Italian ideas, which they at last realize to be their only hope.

The chief Fezzani judge took my best Arabic Bible, which I kept for my own private use, and many others became possessors of copies of the Scriptures. From Murzuk I took the old trail to Kufra, visited many Fezzan cities, saw old Roman ruins of the past, and then went on north from Temissa to El Fogha, and on east to Zella, the one-time capital of the rebel Libyan chief Saif-en-Nasser. From there I traveled east, entering Cyrenaica at Marada, passing Abu Naim, and on past the old Berber city of Augila to Jalo, which leads south to Kufra oases. Jalo is a group of oases, and the tribes are Majabra and Zweiya—traders all.

From Jalo for twelve days I traveled on across the desert to Jaraboub. I visited and saw the tomb of Mohammed-bin-Ali-es-Senussi, spoke to the few keepers of the tomb, saw the decadence of Islam in this its African headquarters, and crossing the Italian frontier entered the oases of Egypt and reached Siwa. I spent some days at Siwa, left my camels in the care of the Camel Corps men, and left for Mersa Matruh, and thence along the coast to Alexandria and Cairo, where I planned to rest a while before going south through Egypt's oases.

After a rest in Egypt, I returned to the oasis of Siwa, which I had left. Meanwhile, my camels had recuperated, regrown their humps, which is the test of a camel's condition, and, with a Swiss friend from the Geneva Bible School, I set out again for my next stage through the oases of Eastern Libya. The first stop, after Siwa—the ancient oasis of Jupiter Ammon, visited by the great Alexander, Herodotus and others—was at Zeitoun, and the Senussi sheikh welcomed his first copy of the Arabic Bible. Then we went on to Areg and Sitra, where we found ancient

tombs and a salt lake fifteen miles long, where we camped —a desolate region. From Lake Sitra we went on across the dunes and desert that brought us out at Bahariya group of oases with twelve towns.

We had interesting times at Bahariya visiting around, and the Egyptian officials were very kind. We found some Berber towns, and many Berbers who have kept to their own language and customs. They gave us a warm welcome, and fed us up on turkeys, chickens, sheep, grapes and all sorts of delicious fruits. I was interested in the Dar el Abras, or Lepers' Refuge; and the old broken-down monastery reminded us of other days when the name of Christ was known and loved in Eastern Libya. We found also many tombs, some with Berber clay-burnt coffins, and others of Egyptian make with mummies.

From Bahariya we went on south to Farafra and the great oasis of Dakhla, which possesses twenty towns and is wonderfully fertile. Wheat, barley, clover, grapes, and all sorts of fruits were to be had for next to nothing. These oases people have no means of reaching the Nile markets. Sometimes they send over some camel caravans of dates, but the way is both waterless and long. Egyptian officials were very obliging and kind, we were able to circulate the Scriptures, found no opposition, and were welcome guests in many homes. I stopped for three days, and did medical and dental work in Farafra, as they had had no medical help for years, and on the way came across a number of skeletons of people who had died of thirst—one very recent one.

From Dakhla we continued across the desert in a south-easterly direction to Kharga, the last of the many groups which zigzag like the letter "S", and after a stay there we eventually came out at Suhag on the Nile. We were compelled to drink salty water much of the way, and suffered accordingly. It was also the hottest part of the year. The permission of the War Office of Egypt was a help to us, and smoothed our way and work. At Suhag and vicinity we sold our camels, returned to Cairo and bought a Ford

car and lorry, and set out again along the Nile Valley to Khartum. We cut into and through the Libyan desert between Edfu, the centre of the worship of Horus, and Wadi Halfa, and lost our way many times. It was a hard time, and before we came out on the Nile we were reduced to our last half cup of water per man. We were glad to see the bright town of Wadi Halfa, and small Nile steamers tied up alongside. We crossed by steamer two days after.

From Wadi Halfa we crossed the Nubian desert to Abu Hamed, and cut round the rocky mountainous region that lies east of the Nile. Again and again we were sand-bogged, and we had a hard and trying time to get out. After many hard days we reached the Atbara River, which we crossed, and pushed on to Khartum. I spent some time in Khartum, had many meetings, did other work, had the cars overhauled, got fresh supplies of petrol and oil, and started again west to El Obeid, Nahud, El Fasher, and on across the desert into French Wadai.

Entering French Wadai at Adré, we went on to Abecher, and thence on to many places which I had visited on former occasions, and reached Lake Chad. I spent some time there with my pioneer friend and brother, J. R. Olley, and then crossed to Bornu and on to Kano in Northern Nigeria, from which place I am writing this. I have had an interesting time round here, visited Zinder, arranged my permissions for my last lap north through the Hoggar, and the south Algerian oases to Morocco via Beni Abbes and Taplet.

I hope to leave here in two days more, and shall value the prayers of friends who are interested in the hitherto unreached desert dwellers. It will be a trying trip, and I am hoping I shall be able to get through. "Solvitur ambulando" is my motto as hitherto, and a day at a time will suffice. I am very tired, and I feel that this will be my last long journey.

Kano, May 12, 1933 DUGALD CAMPBELL.

ISLAM AND THE MONGOLIAN RACES

Of all the great world religions, Islam is to the least degree the out-flowering of the native genius of any people. It is, more than any other of the major systems of faith, the creation of one man. We would not, of course, attempt to deny that to some extent Islam was the expression of social and religious forces at play in certain parts of Arabia at the time when this new religion arose. But, making all due allowance for these more general influences, we still feel that, to a greater extent than is true of any other of the great religions, Islam was the work of one man. Considered generally, Islam was the product, the expression, the creation, of that forceful personality, that dazzling genius, who appeared in western Arabia early in the seventh century.

Consider how Hinduism, more correctly termed Brahmanism, which stands at the other end of the scale, when judged by this criterion, differs from Islam. It is significant that in all its milleniums of history, Brahmanism offers no name as that of a creative personality, profoundly determinative of the very essence and teaching of this religion. There have been *gurus,* prophets, poets, scribes—that is all.[1] Brahmanism is probably the oldest living religion, except the very loose and heterogeneous mass of ideas known as animism.[2] Brahmanism goes back into the mists of earliest ages; its origins are prehistoric; the Vedas are hoary with antiquity. But the figure of no founder, however dim, vague, shadowy, appears. More than any other of the major religions, Brahmanism, Protean though its various forms have been, is the very *out-flowering* of

[1] Valmiki, Sakyamuni, Kabir, Nanak, etc.
[2] Unless, of course, we consider Abraham as having continued an earlier, or even primeval, revelation.

the native genius, the inherent thoughts and ideas, of those vast and diverse, though still interallied, peoples living south of the Himalaya ranges.

No doubt some who read this article are already thinking of Buddhism as expressing the religious ideals of one great world figure. And there is no doubt that to Sakyamuni belongs most of the credit for instituting this new faith—if he ever lived! But so vague and contradictory are the earliest and best accounts of him, so doubtful are all the data that we can secure, that more and more, an impartial critical treatment of the sources has tended to the conclusions (1) that, while no doubt one great personality has been fixed on by tradition as more concerned than any other in the rise of this new or reformed Hinduism, still we have no reliable information as to his name or the incidents of his life; and furthermore (2) that no doubt other leaders and reformers, perhaps as great in their way too, were actually, though not in tradition, also responsible for the shaping and success of the reformed faith. Ananda and Ananda's lord may have been co-workers and co-equals in the fascinating new enterprise, but tradition, true to its own laws, and to the laws of human psychology, has fastened upon one, perhaps a more colorful personality, to whom the credit has been given. Certain it is that Buddhism arose as a movement of protest, a reform movement, within Hinduism. The analogies to the Lutheran Reformation are striking, and might be, if they never have been, worked out most interestingly in a thesis. In the old Buddhist scriptures, the scorn and contempt which are poured upon Brahman asceticism and Brahman sacrifices, the almost vitriolic condemnation of the extremes to which Brahman thought and practice had gone, prove this reforming character of the new faith. But on the other hand, the fact that Hindu cosmogony, Hindu mythology, and many Hindu concepts and ideals, such as karma, transmigration, and nirvana, are taken over, sometimes *in toto* and but little altered, demonstrates that after all Buddhism was, for a while at least, merely one of the many diverse forms of the

ancient Brahman faith. So far as the keenest critical investigation can discover, it was actually uncertain for a time whether Buddhism would indeed continue simply as one modification of Brahmanism, just as it may for a time have been doubtful whether Luther would try to reform his Church from within or break away entirely. No definitely historical figure can be discovered as to the founder of the Buddhist system, and while indeed we believe that this system was largely formulated and given expression by some great thinker in Northern India, five centuries before Christ, still we are of the opinion that, far more than Islam, though less than Brahmanism, it was the out-flowering of the inherent genius of a race. [3]

Space forbids further detailed consideration of other great systems. In a sentence, however, we may say that we do not consider Confucianism to be a religion; [4] of Shintoism and Taoism, we may say that no historical founder appears, nor we believe, has any claim ever been made for one. [5]

Islam, then, we think, got its start largely, though not entirely, through the genius and personality of one greatly gifted man; but of course we must realize that his genius consisted very largely in discerning, and after a fashion satisfying, the religious, and still more the social and economic, needs and problems of his day. The brilliant mind which shaped and formulated the new faith passed from earth long centuries ago; his companions, who caught his enthusiasm and the magic spell of his personality, went soon after; the book which he wrote has indeed continued his empery over the hearts and minds of vast multitudes; and the logic of his system, and its appeal to the very human nature in us, have given this system its widespread success. But the first propulsion, the early impetus, was expended

[3] "The product of the age"—Two Great Faiths, Mitchell and Muir, page 41.

[4] It is claimed by some that Buddhism itself is not a religion; true, its concepts may be expressed in so extreme an atheistical form as to lose claim to be a religion. But Buddhism, either in the old scriptures or in actual modern expression, is certainly entitled to be called a religion. We may say that prayer makes religion; and prayer such as we find offered by Thumeda early in the Tathagata, and frequently in such writings as the Vessantra Jataka, might be considered to settle the question.

[5] Shintoism goes back into the earliest ages of Japanese life, and Ninigi, who is sometimes named as the originator of this system, seems to have been a wholly legendary figure.

As to Taoism, we are of course familiar with the fact that Lao Tze and other such teachers, did not originate but carried on, and perhaps largely modified, the ancient doctrine.

long since. It goes on now by the dead weight of sheer momentum. It fails to answer the needs of a new age; and loses power continually amid the pressing problems of a modern world.

For Islam is hard, rigid, and inflexible in its demands upon human nature and in its regulations for human conduct.[6] Of all the leading religions in the world, it is the least adaptable to modern life. There are religions which lend themselves readily to present-day conditions. There are others, like orthodox Judaism, which make life almost a torment to those who would adhere conscientiously to the inflexible demands of the written code. Anyone who has noticed orthodox Jews trying to observe *kosher* in the dining saloon of an ocean liner, will know what we mean. While we admire, almost reverence, the conscientious self-abnegation of these Jews, we cannot but wish that such zeal and devotion were exercised in a higher cause, and for a more important object. Of all religions, next to Christianity, Buddhism seems the most adaptable to conditions in any land or age. It has so little to say about times and seasons, it demands so little as to human conduct; it makes so few rules, for its non-monastic adherents anyway, with regard to food, apparel, fasts, sabbaths, prayers and other matters of observance common to most religions. You do not have to attend the pagoda any fixed number of times; so long as you go there sometimes, you are all right; and indeed one might be a good Buddhist and never go. You do not have to observe every sabbath day, nor indeed any of them; although you would probably feel impelled by public opinion to observe a few. Fasts, fixed hours for prayer and the like, are not prescribed. In fact, Buddhism, like Christianity, is a religion of broad general principles which we are to observe, rather than of specific rules which must be kept in detail. It should be remembered, too, that idol-worship is absolutely contrary to the teaching of early and genuine Buddhism, and that the more or less legendary Sakyamuni would be first and most vigorous in condemning

[6] "The Faith was meant for Arabia and not for the world, hence it is constitutionally incapable of change or development." Two Great Faiths, by Mitchell and Muir, page 83. See also pages 129, 130, 136, 139, 148, and 150.

it, could he materialize into real existence. About the only provision of Buddhism which comes into violent conflict with modern thought and requirements is that against taking animal life. Not only does this, strictly applied, condemn us to a vegetarian diet (although no Buddhist actually refuses to eat fish or even fowl), but it leaves us helpless to deal with rats, mice, vile and noxious insects, and other animal pests (observe the horrible conditions in the city of Rangoon, due to the crows), and, most serious of all, this mandate makes it impossible for us to cope with disease. Aside from this one difficulty, however, genuine Buddhism is extremely adaptable to a modern world.

Esoteric Hinduism, too, is quite practicable in present-day conditions. No one would affirm that Rabindranath Tagore, for example, finds his faith and practice necessarily incompatible with the demands made upon us at present. Such an absurdity as leading a goat around for milk, and the kindred absurdity of observing a day of silence every week, have never, we believe, been practiced by the great poet, nor by thousands of others who live and believe according to the principles of esoteric Hinduism. It is of course admitted by all students, that the worst horrors usually associated with the Hindu system are really excrescences upon that system, and are not commanded, nor perhaps even permitted, by the most ancient scripture. Hinduism freed from idol-worship, freed from the temple-system, freed from age-old evils not inherent to it, is indeed extremely adaptable to the conditions of modern life.

Not so Islam. The present discussions and disputes, for example, which rage in every country where Moslems are found,[7] over the question whether or not women's faces must be veiled, are significant. The continual attempts to soften down the code, to make its provisions less harsh, its demands less exacting, to adopt a figurative and allegorical explanation of passages in the Koran which by any fair system of exegesis it would seem must be taken literally,

[7] "This struggle . . . . . is similar in all lands from Java to Morocco." Article by Dr. Zwemer, in *The Missionary Review of the World* for January, 1932.

and in their hitherto unquestioned interpretation,[8] all this plainly indicates what must sooner or later be admitted, that Islam, as it has been in force and in vogue through history, cannot long survive in modern world conditions. Give certain Surahs in the Koran an entirely different interpretation from the meaning which the plain man would take out of them on reading them, modify or indeed abolish certain practices which have been rigidly observed for centuries, and you can continue your modified system indefinitely. But whether Moslem thought will tolerate such profound modification—whether it will not mean the collapse of the whole system, might be doubtful. Yet the literal observance of the written code is quite impossible for the average wage-earner in the modern industrial struggle. The break-up of Islam has gone far in Turkey, where the Koran is openly spoken of in the most irreverent terms; this break-up is seen, though not so far advanced, in Persia, and to a lesser degree in many another land.[9]

Considered as to its theologico-philosophical implications, Islam is facing difficulties which are insuperable. It is to the glory of Islam that it makes the tremendous assertion of one supreme all-powerful creator, God. But the vast majority among the races of mankind are not monotheistic in tendency. Only the Caucasian and Semitic races seem so to be. India, which is not nearly so Aryan as is sometimes confidently asserted, tends to polytheism, or at best to pantheism; the Mongolian races tend strongly to deism and atheism. And especially staggering are the difficulties raised against maintaining a monotheistic faith, by conditions which have sprung up in the last twenty years. I hope that non-Christian readers of this article will not

[8] "The cry of the reactionaries is, 'Back to the Koran and to Mohammed.' The problem of the progressives is to get as far away from both as is decent and safe."—From the same article.

[9] See the "Report on Christian Higher Education In India," page 53; also article by Dr. Zwemer in *The Missionary Review of the World* for January, 1932; also the MOSLEM WORLD for January, 1932, pages 76, 78-83; also article by James H. Nicol on Syrian Complexities, in *World Dominion* for January, 1932, (the material to which we refer is found on pages 57 and 58); also in the same number of *World Dominion*, article on "Persian Women Winning Through," where note especially the sentence: "The clause which has aroused most discussion is the raising of the legal age for marriage from nine, which is the age set down in Islamic law, to sixteen."

But perhaps most significant as to the break-up of Islam in various countries are the facts, which anyone can ascertain for himself, as to the greatly decreased numbers of those who make the pilgrimage to Mecca, in spite of the fact that travel was never before so easy, safe, comfortable and attractive, as now.

deem me a hopeless bigot, if I give it as my opinion that nothing but the Christian faith can enable anyone to maintain a belief in monotheism amid the present world-welter of materialism and Bolshevism. Belief in a personal, yet infinite and supreme God, necessitates the other asseverations of Christian faith—the Trinity, the Incarnation, the Atonement, in order to maintain itself in the face of twentieth century materialism. The very nobility of the Islamic affirmation raises difficulties almost insurmountable where a religion less exalted, or even base, would find smooth and easy going.

But other difficulties for Islam are racial, or perhaps we might say, are in the realm of racial psychology. Islam has never appealed greatly to the Mongolian mind. Very likely the thoughts of those who read this statement will at once rush to the millions of Moslems in China, to say no more. But let us see.

In Japan we find perhaps the purest Mongolians on earth. In fact, the Japanese seem to have been wholly free from racial admixture. Not an inch of Japanese soil, we are told, has ever been sullied by foreign conquest. And as we well know, Islam has no foothold in Japan. In the various territorial divisions grouped together as French Indo-China, we find that only the Chams have adopted Islam. It is indeed striking that although the Chams have been Moslems for perhaps a thousand years, not only has Islam made no progress among the other races there, such as the Annamese and Cambodians, but Islam among the Chams has become a mere travesty of itself, and indeed, according to some authorities, would have died out, had it not been for fresh accessions and immigration from Malaysia. [10] In Siam we find that Islam would be unknown were it not for immigrants from Malaysia, India, and so forth. The same is true of such countries as Tibet and Nepal. In Burma, we do indeed find a total population of five hundred thousand Moslems (census of 1921), but when we come to talk with the census man, we learn that

[10] See my article on the Chams in THE MOSLEM WORLD for July, 1931.

of these, about a third (164,732) were born outside of Burma. As to the remaining 335,860, we learn that, although born in Burma, speaking Burmese perhaps as their mother tongue, and calling themselves Burmese Moslems, they are all of mixed or partly foreign ancestry, except of course, the Burmese women who have married Mohammedans. The children of these women are always, or nearly always raised as Moslems, and thus the adherents of Islam have come to the number of about half a million in the country.

But how about China? Are not nine million Moslems in that country a sufficient refutation of our statement above?

As has been pointed out, [11] Chinese Moslems themselves claim a partly non-Chinese ancestry. They claim to be descendants of those Arabs, Tatars, and other races, who have attacked and even invaded China from time to time. These warriors, intermarrying with Chinese women, produced a race which inherit the religion, and to some extent no doubt, the racial characteristics, of their outlander fathers. Of course, in so far as the invading Moslem hordes spoken of were Arabs or other Semites, there is no question as to the non-Mongolian character of this ancestry. With regard to the Tatar invaders, there is a good deal of doubt as to whether these tribes were wholly Mongolian in blood or not. However, not to prolong the discussion too far, we will readily admit that Chinese Moslems make it impossible for us to state uncompromisingly that Mongolians do not accept Islam. But we made no such statement. We only went so far as to say that Islam does not seem to make any particular appeal to Mongolians.

Indeed, it might almost seem as though this very country of China presented good reason for thinking that Islam has no especial attraction for the typical Mongolian mind. This system, brought into Chinese territory by war and invasion, has, in the course of many centuries, met with so little success, that today, out of four hundred million

[11] See my article on the Panthays in The Moslem World for January, 1931.

people or more, it has adherents to the number of only about nine million, and most of these, by their own statement, are descendants of those very hordes who long ago forced their way into the Flowery Kingdom.

But, it may be said, there are still Mongolians to be accounted for,—the Kirghiz, Kasak, Uzbeg, Turkoman, and other races, who are adherents of Islam.

Now, without turning this article into a technical treatise on ethnology, we may refer to standard works on that subject, where we will find that the very tribes and races just mentioned are not by any means wholly Mongolian, but are of a greatly mixed ancestry. In fact, these divisions of the Turki races are said to belong rather to the Alpine (and so of course to the Caucasian) race. It is admitted, indeed, that these races, e. g., the Kirghiz, "are said to carry much Mongol blood." [12] This is turning the tables indeed! The Turks of Anatolia are perhaps the best example of a Moslem people, popularly supposed in America to be Mongolian by race, but really with very little that is Mongolian in their ancestry.

It would seem, then, from this all too brief and rapid survey, that Islam has singularly little appeal for the typical Mongolian, such as we find in China, Korea, and Japan, or in the smaller countries of Burma, Siam, and the various divisions of Indo-China.

What then? What is the significance of this? Now we are not going to indulge in any hopelessly timeworn platitudes about the "sleeping giant," but we would suggest that so far as human eye can see, the dominating influence in world affairs may, for the future, be exercised by the Mongolian races, especially the Chinese and Japanese peoples. Mongolians—over five hundred millions of them—a third perhaps of the human race, living for the most part between the 80th parallel of east longitude and the Pacific Ocean,—they will, we can hardly doubt, attain the hegemony in coming years. A religion which makes practically no appeal to their type of mind, a religion moreover

[12] Prof. C. G. Seligman of London. He uses the term "Mongol," in the sense of Mongolian, and synonymous with the term "yellow race."

at variance, in many of its precepts and requirements, with the demands of modern life—such a system, we apprehend, will gradually decline until it has about the same status and significance in human affairs as has a certain other system, more ancient in its history, and at least as lofty in its ethical and theological teachings—we refer to Zoroastrianism, a remarkable instance of a religion with such rigid demands concerning ceremonial observances as to be quite impracticable in modern life, and therefore unable to make progress, or even to hold its own. Furthermore, as we have already suggested, any system which teaches monotheism, will find increasing difficulties in a world more and more captivated by the base appeal of materialism, unless that system has also the kindred teachings of the Christian faith as to Incarnation, Atonement, Repentance and Salvation. We look upon the Samaritans of Nablus as a pathetic remnant! We look upon the Parsees of Bombay as a system moribund, all but extinct. We look upon Islam, and we find a system with analogies, numerous and striking, to the two systems just mentioned, and, whether we speak with regret or not, we can hardly escape the conclusion, in the light of the teachings of history, that its days are numbered.

Mogok, Burma A. C. Hanna.

THE KANSU MOSLEMS

The task of describing the characteristics of Kansu Mohammedans is not an easy one, and at best but a few of the interesting features in the social and religious life of this people can be referred to here. M. de Tiersant, in his second volume, took considerable pains to review the question and he was criticized, not, however, for his brevity but because he found a great similarity between the social and religious practices of Kansu Mohammedans and Mohammedans elsewhere, which in the mind of his critic made description unnecessary. This is interesting. It shows that there is great similarity between the religious practices of Kansu Mohammedans and their co-religionists in other parts of the world. To describe Islam in Kansu therefore is to describe Islam in China as a whole. It is probably true to say that Islam in Kansu represents as many complexions as does Islam in China. If there is any generalization to be made concerning the contrasting elements of Kansu and non-Kansu Islam, it would be to conclude that the farther eastward one travels in China the greater is the assimilation of Islam to Chinese customs and practices.

In this connection, Vambery points out that—

"The deeper the penetration into Asia, the more out-spoken and intense becomes the hatred of the believer to the adherents of a foreign creed, and the less is it possible to ignore the points of divergence separating men of various religions." [1]

This is the converse of the statement that the farther one travels eastward in China, the greater the assimilation of Islam to Chinese customs. The earliest *emigrants* to China from Central Asia are also more thoroughly imbued with the Chinese customs, hence the time factor has un-

[1] Vambery: E.R.E. vol. viii., p. 885.

doubtedly had great influence on the entire question. The Salar-Turki, latest comers to China, are the most fanatical. Concerning the question of environment, Vambery points out that the reasons for the religious fanaticism so characteristic of Central Asia, to which we might add *parts* of Kansu, is due in large measure to the geographical conditions which exist there. The belts of dreary sandy steppes infested by nomadic robber chieftains and the great impenetrable mountain ranges serve to isolate Central Asia from easy contact with the rest of the Mohammedan world. Professor Vambery points out that the result of this condition has meant the growth of a religion characterized as stationary, unaffected, and strongly conservative.[2] The "acids of modernity" have as yet failed to penetrate into far-off Central Asia and western Kansu.

There is a physical distinctiveness about the Kansu Mohammedan which makes his identity known. It would be impossible to lay down definite rules for distinguishing the Moslem from other Chinese, yet there are certain "ear-marks" which bear mention. In fact, those who have lived among both peoples in Kansu claim to be able to point out a large percentage of Moslems from among the Chinese on the basis of physical difference.[3] The nomadic racial types, the Uigur-Turki and others, may be distinguished from the native Han type, and the *former* are Mohammedans and the *latter* are Chinese. The features of the nomadics are peculiarly sharp; the nose is higher-bridged than the Chinese; the chin is more pointed; the head is more dolichocephalic; the skin is darker and *less sallow;* the hair is not as dark, and grows in greater profusion on the face; the beard is more prominent. A Mohammedan's beard shows how much Chinese blood he has in him! One might almost say it, call a man with a beard in Kansu a Chinese, and he will resent such a contemptuous "slander." A Moslem is very proud of his beard and cultivates it most sedulously.

Among the other characteristics which differentiate the

[2] Vambery, p. 888.
[3] THE MOSLEM WORLD: vol. x., p. 254f.; Broomhall p. 221.

Tatar type from the Chinese type are the more muscular build and taller stature of the former; but one should not press this, because the Tatar blood has been so intermingled with the Han blood, even before the Mohammedan religion spread among the Tatar peoples, that all of north China is thoroughly permeated with the Tatar physical characteristics; a fact which distinguishes the northerner from the southerner in China. Hartmann gives the following statement of difference between the Chinese and the Mohammedan population of China, and it is fairly representative of Kansu, except to say that the Chinese in Kansu have bred more of a "frontier" type than Hartmann seems to admit:

"The Chinese are practical and pragmatic and rely on rational methods of explaining life. The Tungani are traditionalistic and live according to a fixed law. The Chinese are patient, proverbially so, whereas the Tungani are proud and frank and easily provoked. The Chinese appears to be dejected and downtrodden, while the Tungan has an exaggerated sense of his own importance and self-esteem. Probably the contributory factor to the poorer physique of the Chinese in Kansu is due to the large consumption of opium. Yet this is not limited to the Chinese, and practically all of the high Moslem officials use opium and have their wine."

The Moslem loves good living; his diet is much like the Chinese diet, but contains more meat and milk. He is more abstemious of wine and opium as a class, but he is not averse to trading in these things if it be to his financial advantage. Hartmann's statement that the high Moslem officials use wine and opium is entirely correct, and could well be said to include many other Mohammedans. The Chinese, who are always shrewd observers of human nature, have pointedly characterized the surreptitious indulgences of the Moslems by saying, "One Moslem; no Moslem. Two Moslems; half a Moslem. Three Moslems; one Moslem."

In central China very often the only characteristic which differentiates the Mohammedans is that they do not eat pork. Often the Moslem himself only knows himself to be different from his Chinese neighbor because of the command to abstain. Admittedly, this is rather a weak and

impermanent distinction between two peoples. Certainly for Kansu it cannot be said to be the *only* mark of difference between the Hans and the Mohammedans.

The Kansu Mohammedan women are well-built. They are shorter in stature than the men and have well-developed hips. They are as prolific in child-bearing as the average Han of Kansu, although in common with most nomadic peoples the general birth-rate is lower than that of the agricultural peoples of down-country China. The rearing of children is also no mean task under the tremendous odds which young and old must face in western Kansu. The social expedient of polyandry, to which the Tibetans west of them have resorted, has been obviated by other factors in Kansu among the Mohammedans. These people have been able to increase their numbers by a system of adoption and plural marriage, though on a very modified scale, because the economic condition of Kansu has acted as a deterrent against plural marriage.[4] Moslem youths will sometimes marry Chinese girls, but the present size of the communities in Kansu makes this procedure almost unnecessary, and there is usually enough choice to maintain the strength of the group. Among the nomadic peoples the rules of affinity are often trespassed upon. During famine times the Chinese families are often worse-affected than the Mohammedan families because of factors of location and social cohesion; with the result that often Chinese children are sold and purchased by Moslem families. This system need not be condemned *as a separate issue* in northwest China, for it is bound up with the expedients of a social system constructed to meet the needs of nomadic or desert existence. The Mohammedan women wear the veil when travelling away from their immediate neighborhood. Its use is more strict among the New Sect and especially among the Salar.[5] Yet the use of the veil has been a Chinese custom for centuries along the border country, and many a *young* woman travelling through the country-side of Kansu under escort will be well veiled. The veils of the Mohammedan

[4] The Moslem World: vol. xiii., p. 410.
[5] Eric Teichman: "Travels of a Consular Officer."

women differ in color. Ordinary black prevails largely, but among the Tong Hsiang the young women often use green or red and the elder women wear white. I have observed very little foot-binding among the Mohammedans of Kansu, and must conclude, first, that it is practiced more frequently among down-country Mohammedans where practiced at all, and second, prevails scarcely at all among the New Sect, i.e., especially among the Salars and Tong Hsiang. [6]

The entire province of Kansu, containing so many different racial strains as it does, shows a remarkable unanimity of language. Most of the various racial dialects of the Tatars, the more distinctive "pure" Mongolian elements, the Tibetan words, together with a large number of imported Buddhistic terminology by way of Tibet, and the varying mixtures of Chinese ranging from Szechuanese in the south to Pekinese in the north have all made contributions to the *lingua franca* of the province. Chinese is everywhere spoken. There are certain districts, however, places tucked away among the hills, where Tibetan or aboriginal tribes know very little if any Chinese. The Tong Hsiang Mohammedans use their own Turki-Mongol dialect among themselves and some of their womenfolk know very little Chinese. Among the Salars even some of the men speak a few words of Chinese, and very few Salar women know that language. When it comes to a knowledge of written Chinese it may be said in general that but a small percentage of the Hans can read, and certainly less than five per cent of the other races. Among the Tong Hsiang I have heard the local Turki-Mongol dialect used for the Friday sermon, the *khutba.*

Arabic is not the *lingua franca* of Kansu Mohammedans. As a matter of fact very little Arabic is known by the common people. A knowledge of the *Basmalah,* of the proper words for salutation, and a few phrases for prayer are all that are necessary. During the Sining outbreak, for example, the only requirement for *jihad*—"holy

[6] Hartmann: "Zur Geschichte des Islams in China." cf. THE MOSLEM WORLD: vol. xiii. p. 325f.

war"—was to be able to repeat the *Basmalah.* Furthermore, any Chinese who could or would repeat the *Basmalah* was likely to be spared a cruel death. Yet woe betide the confessor who forsakes his faith, for this act is looked upon as anti-religious, anti-racial, anti-social, and dangerous enough to be worthy of death.

"A Tibetan can get away with a Mongol,
A Chinese can get away with a Tibetan,
A Moslem can get away with the lot."

The mosques and the mosque schools in Kansu are quite representative of Islam, but with some modification. Down-country mosques, or as the Chinese call them, *Li-pai Ssu,* have no minaret. In Kansu, especially among the Tong Hsiang, each little mosque has its own little tower for the call to prayer, the *chiao pai lou.* Where Mohammedans are in the minority in Kansu communities there is usually no minaret, and in this way the Moslems have accommodated themselves to Chinese prejudice in a typical Shiah fashion. Many of the mosques are Chinese in pattern, having the typical Chinese roof or roofs in a series, one above the other. The muezzin gives his call in the communities where the Mohammedans are abundant but not elsewhere. The mosque schools are developed along the ancient paternalistic lines, very much like the old-fashioned Chinese schools. Moslem parents will send their boys to the mosque for instruction in the elements of Arabic and the "three r's." If a family has considerable means, and the student shows sufficient progress, then his studies under the Ahung may continue for six or eight years, perhaps longer. The ordinary Kansu Ahung usually exhausts his stock of learning after three or four years, however, and promising young men may be sent for further preparation to a Theological School, of which there are several in the province. Usually for any extensive study in Arabic, Persian, Koran and other Islamic studies the pupil will attend the school of the Theological Faculty at Peiping. By no means all of the boys who attend mosque school become "ordained" *Ahungs.* There are a considerable group of Mohammedans who are

called *Ahung* in a kind of honorary sense, and in this group are usually "laymen" who have acquired a certain knowledge of Arabic and Persian. Then again, the term *Ahung* may be used in flattery to a perfect rascal. One factor which needs to be pointed out is the present decay of the mosque school system, due to several causes. The series of events, war, brigandage and famine, which have beset the province in the last decade, have wrought havoc with the educational program of the Mohammedan people. But this is only secondary to a more virile foe which is undermining the whole system. I refer to the popularizing of national education throughout China and the strengthening of the faculties and curriculums of the government schools all over the land, including Kansu. The Mohammedans have as yet failed to solve the problem of the education of their youth in the face of this new impact upon their conservatism, and they will be forced to adopt a program which will meet the need, or cease to become a growing power in the northwest. Many *Ahungs* who are interested in the problem bemoan the illiteracy among their people. I have had *Ahungs* say to me that "Our people do not read books, they cannot write; all they can do is ride and shoot." Yet the task of Mohammedan education is not easy. The curriculum is woefully out-of-date and narrowly theological; the teachers are ill-prepared for any forward movement; the pupils would be forced to choose between Koranic and Arabic learning on the one hand, or Chinese and modern liberal instruction on the other, a combination of both types would be hopelessly inconsistent and mentally impossible even with the best students. Then again, there is no place for Islamic jurisprudence under Chinese suzerainty. Even civil matters in Mohammedan districts are argued before the courts on the basis of Chinese procedure, and usually before Chinese magistrates. Village law is governed more by the Mohammedan "consensus" of the village elders than by Koranic law. There is considerable power in the hands of the village *Ahung,* who is regarded with fear by most of his fellow-villagers. Under strict Chinese suzerainty the

Ahung's office has been limited to religious and social duties which devolve upon him, and in many villages along the border there are a half-dozen men who hold the rank of *Ahung* and constitute a kind of "Ahungate." In actual practice a great deal of legal matter, litigation between Moslems especially, is referred for settlement to the *Ahungs* or the elders; in some cases a military official (a Moslem) is referred to. In the Hochow area the Mohammedan military leaders have often spoken *ex cathedra* on civil matters which concern their own fellow-religionists.

The difficulty in applying Mohammedan law in China is the fact that a condition in which Moslems would not be in supreme authority was not recognized in early Moslem history as a *basis* for life. Where Religion and State are co-terminous ideas, as in Islam, the problem of living under codes, civil or penal, other than those of the Sacred Canons is truly unsolved. However operative the civil canons of Islam may be among the Mohammedans of Kansu, the penal codes simply do not hold save in times of extreme crisis, and particularly within the ranks of Mohammedan armies.

The division into sects is one of the outstanding characteristics of Kansu Islam, and a brief statement is necessary at this point. The period which serves as a landmark for the beginning of the inter-play of religious sects is that which dates from the coming of Mohammed Emon (imam) among the Salars, and the subsequent formation of the "New Sect."

The *"Old Sect"* form the body and bulwark. They are nominal Sunnis of the Hanafite rite, and during the course of the centuries have followed Chinese customs which seemed to them harmless. This sect is easier to deal with than the newer organization. One may say that the farther east one travels in China, the greater the proportion of the Old Sect and the greater the tolerance for other peoples. The sects cannot be said to divide along tribal *bases*. The "New Sect" has a definitely Shafi'ite complexion, and has been influenced considerably by propaganda issuing from

Western Turkestan. Its members are more intolerant than the Old. They broke in upon Chinese Mohammedanism as a kind of reform movement designed to purify the religion of Kansu. There is less wine-drinking, opium-smoking and foot-binding among the New Sect than elsewhere. The New Sect is exceedingly intolerant of other religions and even of the whole Hanafite system in West China. The worship and the attitude of mind of this sect are different from those of the ordinary Kansu Moslem.

A very interesting growth in Kansu, which I judge is an outgrowth of the "Old Sect," is a tendency toward mysticism. The past few years with their attendant wars, famine, pestilence and death, have driven a few thoughtful and naturally religious-minded Moslems to the practice of *mysticism.* They have looked about them and have been disappointed. They have found Islam to be hopelessly divided, with the result that they have sought refuge within themselves. One may say that the rise of mysticism, observed among the Tong Hsiang Hui-hui, is not only due to declension in religious life among the Mohammedans, but is itself an index or thermometer *of* that declension. These mystics make use of the rosary in their prayers in private, practice a quasi-Buddhistic "sitting," and altogether are a higher type of men than the ordinary Mohammedans. They are the beginning of what is probably a larger and better effort to seek spiritual comfort than has ever been witnessed before among the Mohammedans of north-west China. Whether there is any Sufi connection with other groups or with the world of Islam, I am not prepared to say. Yet here we have a very interesting development among a nomadic people, in a very *pragmatic* Chinese milieu.

There is also another intensely characteristic movement among Kansu Moslems, and that is the system of saint-worship, which has somehow come to adhere to the older forms of the Faith. I do not think, however, that this saint-worship can be regarded as an offshoot of either the Old or the New sects directly. It bears the marks of both. Nevertheless, it has proved just as difficult to maintain

a non-mediatorial type of religious thinking among Kansu Mohammedans as it was among the desert tribes, or, for that matter, the Chinese among whom Buddhism was propagated. The speculations of Buddhism and the far-off deity of Islam, could never suffice to *hold* the people. Furthermore, the necessity for the Ka'ba in Islam as a center of merit was not felt in far-off China because of distance. People think usually in terms of the concrete. *Buddhists in China think in terms of idols; Mohammedans think in terms of saints.* The difference is largely relative.

The most influential leader in Kansu Mohammedanism in the decade which followed the Revolution of 1911 was Ma Wen-chang. His followers so venerated him that they called him Ma Shan-Jen, or "Holy Man Ma." He made his headquarters in the eastern section of Kansu at a place called Chang Chia Ch'uan, quite a Moslem settlement, and for several years his followers and devotees made regular pilgrimages to his town as a second Mecca. In December, 1920 the whole of east-central Kansu was badly shaken by earthquake, and many villages were destroyed. Among those who were killed were Ma Wen-chang and his followers. The Chinese at once looked upon this earthquake as a judgment from heaven upon Ma. It was believed that Ma and his companions were on the verge of declaring a "holy war," and that the earthquake was a direct sign of the displeasure of Heaven.[7] The toll of life was certainly appalling, but another *rebellion* might have been far worse than the earthquake.

It is very difficult to give a proper regimentation to the sects of Kansu, although perhaps the Old Sect represents the Hanafite rite and the New Sect represents the Shafi'ite rite. But there seems to be a *new* complex to the Shafi'ite rite as practiced in China, and though it may seem incongruous to say so, there is a definite Shiah element mixed up in the religious practices of the followers of both Hanafite and Shafi'ite schools. The case of Ma Wen-chang is an example of the introduction of saint-worship. This saint-worship is practiced, however, by both the Old and the New

[7] The Moslem World: vol. xiii., p. 206; vol. xv., p. 166.

sects. The question then arises: Why was the Shiah element thus superimposed upon these two old schools of the Sunnis? My answer must be built on the background of recent events in Kansu. The effects of a long series of famines and rebellions have driven the people to seek for salvation, and they have sought and found what they want in the eschatological teachings of Islam, particularly in the return of the Mahdi. I am convinced that there are these Shiah movements permeating the Mohammedanism not only of Kansu, but of China as a whole. Practically all the recent literature broadcast from Peiping for teaching Moslem practices emphasizes the necessity for reverence of the Twelve Imams.

The general trend among the sects of Kansu seems to be that Shiah influences are growing; that saint-worship and Mahdi movements are asserting themselves in the religious system and that Sunni practice is gradually declining; also that accommodation to the Chinese way of life is directly proportional to *the length of time* in the country and to *the distance* of the Mohammedan *from Kansu* eastward into the heart of China,—Peiping perhaps excepted. There is as yet no indication of the penetration of the Ahmadiya movement into Kansu, although this movement has begun its work in Peiping and Hongkong. The apologetic against other religious systems in Kansu, including Christianity, is not fresh and vigorous, but a re-hash of the views of former Chinese Mohammedan thinkers on the subject, such, for example, as Ma Fu-ch'u. Islam in China has produced few scholars. There is a certain conservation of old ideas; an observance of out-worn customs; a traditionalistic and definitely cynical outlook on life. It is strange to see a group of people literally cutting themselves off from every influence which would make for a strong healthy intellectual life. The question is: how long will Kansu Islam continue her suicidal policy? The answer to this question is vitally important.

In his valuable contribution to the study of Islam in China, to which reference has already been made, Dr.

Hartmann denies the possible survival-value of both Christianity and Islam in China. We need not entirely agree with Dr. Hartmann's point of view, but certainly he frames the case very incisively when he says that

"Das System des Konfuzianismus und die neben ihm weiter wuchernde alte Volksreligion haben nicht den geringsten Zusammenhang mit den Schöpfungen (jener) uns so nahe beruhrenden Mischbildungen. Solange die echt chinesisch denkenden Menschen in China die Uberzahl bilden, solange werden Christentum und Islam eine entscheidende Rolle dort nicht spielen."

Nevertheless some of the factors which make for strength in Islam in Kansu may be noted: Islam is strong because of her racial distinctiveness and tribal cohesion; because of her separate and unique religious system; because of her social and group minority-complex; because the Moslem travels, and knows that there is a reality to the world of Islam; because Islam has been forced to withstand the pressure of superior numbers and foreign cultures. [8]

Lord Curzon, speaking on the subject of "Central Asia: yesterday and today" before the Central Asian society, referred to the profound changes which had come over Asia in the past twenty-five years:

"What is all this due to? I think it has been due in the main to two causes. In the first place, it is due to the existence of the grotesque illusion that Parliamentary institutions, which are essentially the outcome of Western thought and ideas, are suitable to Eastern peoples. The decay of Asia began on the very day which saw the introduction of Parliamentary institutions. It is not an exaggeration, it is a profound truth I speak. Take the National Assembly at Angora—a body which affects to be not only a legislative assembly, but also to have executive powers, but which is being very properly put in its place by Kemal Pasha. The Persian *Mejliss* has had a deplorable history of vicissitude. The Parliament of China only exists because it never meets, although you will see it gravely referred to in any work of reference as a part of the Constitution of the country. These Eastern nations have adopted experiments of Western origin based on Western experience, and they have been, and will be, deplorable failures." [9]

With this underlying cause for the present political condition of Central Asia, Lord Curzon continued:

[8] The Moslem World: vol. xiv., p. 261 *et seq.*
[9] *The Near East*: vol. 26. pp. 39-41; The Moslem World: vol. xv., p. 194f.

"In the second place, the decay of Asia is due to an aggressive spirit of nationalism, which has received great impetus from the War, partly racial, partly religious, and partly political, which has led these people to believe that they are not only as good as we are, but are better. They have seen in their contact with Western civilization its weaknesses, its foibles, its troubles, its disasters, and there has arisen in them the idea, partly based on a mistaken reading of their own history and partly on ignorance of world conditions, that they are capable of resuming the position they held in antiquity and of recovering for themselves the supremacy which they once enjoyed."

Hartmann does not presage any future for Mohammedanism in Kansu when he asserts, that:

"The necessary condition of a permanent political organization is that it shall have a basis of nationality, and no such thing exists among Chinese Moslems. The latter, as interspersed among the Han, form, not a national, but merely a religious aggregate, and all history teaches that political establishments based upon religion are ephemeral."

Islam in China will be made to realize this fact as time progresses. Many of her leaders are already taking the long-distance point of view. Mohammedanism must gird itself for the religious tasks or fail. Many are of the opinion that even here the effort will ultimately be futile. Islam must yield when the "acids of modernity" have begun their work.

Sinkiang, China HAROLD D. HAYWARD.

CURRENT TOPICS

A Moslem School Primer used in Kansu

We print in facsimile the last page of a text-book lithographed at Sining in Kansu, 1931, and found by us used in the Moslem schools. The title of the book is in Chinese. The first part consists of selections from the Koran in Arabic text,—the first Surah, portions of the second Surah, of Surah Ya Sin and Surah Al-Mulk. This is followed by directions for the Arabic call to prayer, in the Persian language, directions for the ablutions before prayer, also in Persian, and then the prayers and responses in Arabic text for the five daily periods. The last part of the book deals with ethics, things permitted and things forbidden, and the concluding pages in Chinese are a brief lesson in phonetics for the proper pronunciation of Arabic in reading the Koran. This diagram of the mouth and larynx indicate which letters are guttural, palatal, etc.

Sinkiang, the New Dominion

The area of Sinkiang is approximately double the size of Egypt; or eighteen times as large as our own Province of Kiangsu. Sinkiang is sometimes known as Eastern Turkestan or Chinese Turkestan, to distinguish it from Russian Turkestan to the west of it.

The country is principally a desert, and all the rivers either dwindle away in the desert or run into the larger lakes of Sinkiang. The River Tarim, or Yarkand, flows from west to east and is the largest river of the country. It traverses 1,150 miles of the desert and eventually drains into Lob-nor. This river rises in the Pamirs. The Ili River, in the north-west section, rises in the Tien Mountains and flows northwestwards into Lake Balkhash in Russian Turkestan.

There are three categories into which the inhabitants are easily divided; Chinese; Mongols, who are Buddhists in religion; and Mohammedans found in the south and the west. Mongol, Tibetan, Mandarin and Turki are spoken.

Urumchi, or Tihwa, in a north central position, is the capital of Sinkiang. Urumchi is known as the city of "Seven Gates." It is a rich commercial city occupied in the skin and fur trade. The city still maintains a large garrison and lies in the Tien-shan or Celestial Mountains. It has an aerodrome.

Yarkand, in the west of the Province to the south-east of Kashgar, is an important town lying in a fertile region, but the plain is unhealthy. The city serves as the market town for India, Persia, Afghanistan and Russia. Yarkand is strongly fortified and its industries include the manufacture of carpets, silk fabrics, silks and cottons. The city is built on the best and largest oasis in the Tarim Valley.

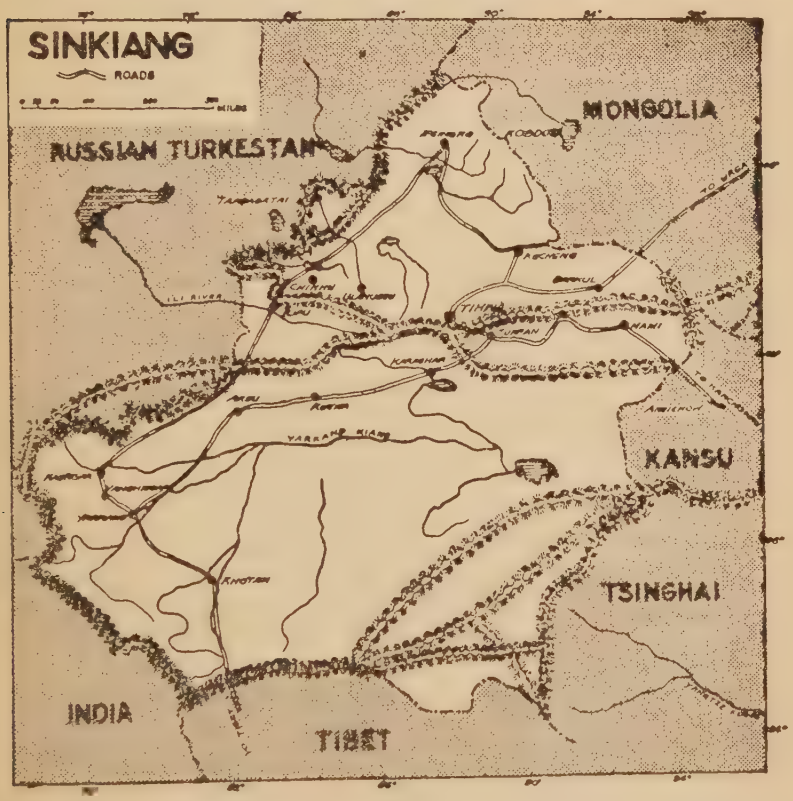
Kashgar, in the west of Sinkiang, is one of the four garrison towns built by the Chinese in the Tang Dynasty. The three other garrison towns were Khota, Kucha and Tolmak. The last mentioned, however, was later on replaced by Kashgar. Kashgar is an important trading mart with Russian Turkestan, the transport of goods being done by camels. Fruit is grown close to the city. This city lies on the silk route from China to Central Asia and Europe.

Most of the roads are not possible for motor traffic but they are nearly all of great historical interest, and many are the wonderful tales told of them by the caravan drivers who travel through the desert country on their way to India and Central Asia or returning back to China. Modern civilization, however, is making itself heard even in these far away parts of China, and today there is a motor road running from Urumchi, the capital of Sinkiang to Urga, the capital of Mongolia. Camel caravans still form the main method of transport, as very few can afford the luxury of a motor car.

Two of the most famous of the caravan routes are the Great South Road and the Great North Road; the former runs from Siberia over the Terek Davan Pass, which is 12,500 feet high, and proceeds via Kashgar, the Tarim Valley, Karashar, Turfan and Hami east into China. The latter was the main trading route from China to Europe in ancient days and runs from Kuchengtze via Barkul to Hami. Another route runs from Kashgar in the west to Yarkand and Khotan and then goes due south to Rudok in western Tibet.

There is also a road connecting Kashgar to Ili. Quite recently news has been received that an omnibus service is to be inaugurated. The terminus stations are to be at Suiyuan, capital of Suiyuan Province and Hami in Sinkiang. The omnibus between Hami and Tihwa is being maintained by the Sinkiang authorities.

For the greater part of Sinkiang the rainfall is too small for agricultural purposes. Where irrigation is possible, however, the soil is rich and good crop returns are produced. Hami may be quoted as one of the most fertile areas of all Sinkiang. Barley, millet, oats



and wheat are the crops produced here. Melons are an important production of Hami, and these fruits are exported to all parts of China. A yearly tribute of melons used to be sent to Peking to the Imperial Court. The majority of the inhabitants, however, are mainly occupied in cattle rearing, which includes horses, camels, donkeys, sheep and goats. Silk is an important production of Sinkiang.

Carpets, jade articles, furs, skins and silk fabrics are the chief articles produced in Sinkiang.

The mineral wealth of Sinkiang is little known. However, the Province is well known for its excellent jade articles. The name Yumen, meaning "Jade-stone Gate," is given to the town nearest to the Great Wall. Some of the best jade mines are in the vicinity of

Khotan. Gold is found in the Kwen Lun Mountains and jade is also found in these same mountains. Around Turfan and Yarkand silver, saltpetre and lime are found in abundance, while copper, coal and lead are known to exist.

Sinkiang being so far off the beaten track, even the mission centres do not number as many as in other provinces. Tihwa is the only Protestant mission centre for the whole of this territory; there are several isolated Roman Catholic mission centres.

—*North China Daily News,* Aug. 13, 1933.

An Ancient Chinese Koran

Hitherto seen only by the faithful and handled only by the mullahs ceremonially cleansed, two volumes of the sacred Koran, brought by the Salar tribe from Samarkand in the fourteenth century to Kansu, where they survive on the banks of the Yellow River, have been seen by a foreigner.

He is Mr. G. Findlay Andrew, one of the Shanghai party who returned recently from a tour of China's little known north-west, which took them to the borders of Tibet. Not only have these six-hundred-year-old volumes been reverently shown but have been photographed, and constitute a feat of unusual historic and archaeological interest.

The Salars, who are of Turkish origin, have a continuous unbroken record of their activities over a period of 630 years during which time these volumes have been in their possession as the centre of their religious and social life through years of wandering from Samarkand . . . . . When they left their former home their ruler also gave them the two sacred volumes of the Koran which had interested Mr. Findlay Andrew for a number of years on his frequent visits to Kansu. They were known still to be in the keeping of the Salars but no foreigner had seen them, although they were brought out on the highest festive days or on occasions when special prayers were said for rain. . . . . .

"Forthwith I was led to a building to which I was admitted after numerous locks had been opened. Then from a locked cupboard was taken a cloth-bound parcel from which the two leather-bound volumes were produced. I was not allowed to touch them but I had with me a Moslem who could read Arabic fluently and who just having attended the prayers at the mosque, was ceremonially clean. With great reverence he kissed the sacred volumes and opening commenced to read. Some pages were missing from the beginning of the first volume but, otherwise, both books seemed to be in an excellent state of preservation. . . . . "

—*North-China Daily News,* June 10, 1933.

The Anti-missionary Campaign in Egypt

We reproduce below a portion of an article sent us by the Department of Social and Industrial Research and Counsels of the International Missionary Council at Geneva. It was written by a missionary in Egypt. Later advices state that the excitement has abated and that the work is going on as usual:

"For the past five years there has been an increasing amount of hostility generated in the Moslem Arabic Press of Egypt regarding the activities of foreign missionary societies, whether Catholic or Protestant. The most recent explosion, that threatens to assume conflagration proportions, has been occupying most of the Arabic columns since early in June. A Moslem girl of fifteen in a missionary orphanage at Port Said, had been thrashed for misbehavior, including insulting a teacher before other students. By way of revenge, she complained to the police that she had been beaten for refusing to become a Christian. That news turned the press purple for several days and was vigorously discussed in Parliament, bringing forth a statement of the facts by the Minister of the Interior. But the damage was done. All the former cases of alleged or real misconduct of missionaries were reviewed in the press, meetings were called to protest, a Committee for the Defense of Islam was organized, reporters were dispatched to all parts of the country to dig up other instances; and as the news grew, its momentum was greatly accelerated by the large quantity of letters received from readers, and by interviews with many who were anxious for a little personal publicity, giving facts or rumors or inventions of the evils of evangelism in Egypt. At the date of writing, the pace shows no sign of slackening after a month and a half. Apparently the Mohammedans are thoroughly aroused. The Government has been forced to take a position, partly for public security and partly to appease the populace. The activities of the Committee for the Defense of Islam in holding public meetings in various centres to protest and raise funds for the campaign, threatened to disturb the peace.

"The Moslem newspapers have vied with each other in hunting up scandalous charges to make against missions. Some of those fit to reprint are: hypnotism, beating and torture, starving, bribes of money and jobs and women, enticing children by pictures and sweets, kidnapping, adoption of babies, giving wine, taking advantage of the poverty, ignorance and weakness of Moslems in order to preach to them, abusing the Prophet, burning the Koran, using it for toilet paper, destroying the Egyptian family, spreading atheism, accepting commissions for converts, promoting imperialism, fomenting attacks in order to arouse sympathy abroad, and in general using criminal and inhuman methods to gain their ends. To all these attacks the missions have maintained a dignified silence though they have been in constant contact with the authorities and have assisted them in every way with correct information and cooperation.

"On the surface this whole movement appears to be spontaneous rebellion of the Moslems against the aggression of Christian missions. Behind it there is a nervousness which can be traced to the fact that at present Islam in general is undergoing a process of disintegration which is due to various factors. For example, all modern material inventions, the spread of science, the social ambitions of leaders to be well thought of in Europe or to be rich, and the general imitation of Western customs by the educated—all these things contain influence undermining Moslem institutions. The sacred *Shari'a* law gives way to the Code Napoleon, the state both pays and receives interest, the *hareem* is no longer inviolable when the Public Health agents want to disinfect, polygamy is becoming

less and less popular, women are banishing the veil, the caliphate has fallen by the wayside, and educated persons are generally very indifferent to the practices of religion. The defenders of traditional Islam would therefore do better to turn their attention towards those factors and face them frankly, instead of singling out missions for attack and in this way avoiding the real issue.

"Informed quarters quite easily recognize, in this aroused public opinion, a very significant political movement. First of all, the original publicity had to do with the indifference of the present Government in defending the state religion; and the first battery of editorials in the opposition press were heavily tinged with this sentiment. Many times it has been suggested that the Government resign. Popular passions were purposely stirred in order to discredit the party in power, for there is no more powerful stimulant to the Egyptian body politic than a religious one.

"Another very obvious reason for the campaign was the personal fortunes of the editors of two or three of the opposition papers. It is reported that their circulation had steadily declined for the past few months. In fact, it is known that editorial staffs have been greatly reduced. What better circulation promoter than news of Islam being abused by Christians! Naturally this motive has been vigorously denied by the two papers who have been most active, when it was suggested by one of the foreign press in an editorial article. However, it is known that, whether intentional or not, the campaign has been quite a financial success.

"But there is a still deeper reason for this feeling of hostility. For two centuries or more Egypt has been slowly developing a national self-consciousness. Since the Great War, this spirit has been growing rapidly; but its expression is largely limited to a few hundred thousands, those in the populous centres who have had more or less of the modern schooling, and have come actively in contact with foreigners, especially Europeans. The waves of nationalism that have encircled the globe have powerfully influenced Egyptian thought. But the European attitude has usually been that Egyptians were not ready for independence. This idea, so often forced on Egyptian attention, has always been resented, and every possible attempt has been made to demonstrate the capacity of the people for self-rule. Accordingly, the nation's reputation has had to be protected. Statements of any kind derogatory to Egyptians have usually raised voices of protest, no matter whether the statements were simple presentations of fact without political bias or not. On the other hand everything has been done to put the best foot forward, and indeed much progress has been made. The result has been a hypersensitivity to all sorts of foreign opinion, resentful of criticism, anxious for approval. So when Egyptian Moslems find that certain social blights, which they have been slow to recognize or deal with, are being treated by foreign missionaries, and that these benevolent activities in a few cases have caused a change of religious allegiance, their susceptibilities are badly jolted."

Dr. Taha Hussein on the "Defenders of Islam"

Although the Egyptian government dismissed Dr. Taha Hussein, late Dean of the Faculty of Arts at the Egyptian University, from

his post, because of Modernism, he has not hesitated to attack with scorn in the Egyptian press the so-called "defenders of Islam," telling them what they should really do if they were sincere Moslems. We summarize his articles as reported in the *Egyptian Gazette*:

Dr. Taha Hussein commenced by saying that if the Government had dismissed him for his two books, he, in turn, would attack them for not observing the principles and teachings of Islam, especially in regard to fasting, drinking and praying regularly. They would have done better towards the protection of Islam, he declared, not by dismissing him but by prohibiting the taking of interest on money, by closing banks, disallowing the Government from taking interest on the money deposited at the National Bank and other banks, prohibiting the drinking of alcoholic liquors, and ceasing to collect excise duty on such drinks. Perhaps, he stated, the salary paid to the Rector of Al Azhar was paid out of money received from interest or from duty on alcoholic drinks. The Government, staunch defenders of Islam, should also close down all brothels, and see that all Government officials carefully observed Islamic laws and went to a Mosque every Friday to pray. So far as he knew, few did so.

The Prime Minister, he continued, kept a large number of detectives to look after him and thus prevented their attendance at the Mosque on Fridays. Other Ministers did the same.

Dr. Taha Hussein then made some suggestions to the Government which he considered would help to safeguard Islam. A Council of Ulemas should be appointed to each Ministry to supervise the acts of the Minister. This Council should see that neither the Minister nor any official smoke or drank coffee during Ramadan. Two or three Sheikhs should be appointed to the Council of the Egyptian University and also to the Council of each Faculty. They would, he declared, be more useful to the University "than my friend Salib Bey Samy" (a Copt). Especially were the Faculties of Arts and Medicine in need of these Sheikhs, for both Faculties taught the Darwinian and other scientific and philosophic theories, which were contrary to Islam.

The "Minister of Traditions," said Dr. Hussein, was very ardent in his promises and very strong in his attacks upon co-education. Yet this same Minister, declared Dr. Taha Hussein, had allowed girls to play tennis in the presence of boys. In a pure Islamic State the University should refuse to accept girl students, who should remain always in their homes, as the Rector of Al Azhar wished.

The Rector of Al Azhar should prevent the "Minister of Traditions" from going to the Royal Opera House to see dances more dangerous to Islam than any of the dances performed in the Dramatic Academy which the Minister had so virtuously closed.

Dr. Taha Hussein closed his article in *Al Gihad* by reminding Sidky Pasha that they were now in the twentieth, not the twelfth century.

Gog and Magog in the Koran

A recent study has appeared on the subject of Gog and Magog, by Andrew Runni Anderson. It is published by the Medieval Academy, Cambridge, Mass., and was reviewed in the last issue of our Quarterly. We quote from a review that appeared in the *Geographical Journal,* London:

"'And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea' (Revelation xx, 7-8). This dread prophecy and its counterpart in Ezekiel are the fountainheads of a great stream of legendary lore that flowed down through ancient and medieval centuries in the Western World and the world of Islam alike. With sound scholarship Professor Anderson traces the complex but fascinating course of this stream and its many tributaries and interlacing branches.

One of the main tributaries rose in tangled thickets of mythology that had sprung up around the exploits of Alexander the Great. In the Caspian mountains Alexander was reputed to have built a mighty rampart and a gate of iron and brass, shutting out the barbarians—Scythians, Alans, Huns. Early in the Christian era these and other wild tribes came to be identified with Gog and Magog of the Bible, and Alexander was pictured as 'a worshipper, a champion, and an instrument of God,' building a wall and gate in defense of civilization against the northern scourge. 'The legend . . . is in reality the story of the [eternal north European and Asiatic] frontier in sublimated mythologized form.'

"About the twelfth century the Ten Lost Tribes of Israel were drawn into the legend in association with Gog and Magog and the hordes whom Antichrist would lead forth to ravage the world at the Day of Judgment. Through the channel of a sixth-century book of revelations known as the Pseudo-Methodius the story found almost universal currency in the West. The influence of the Pseudo-Methodius is said to have been 'second only to that of the Canon and the church fathers.'

"In the Koran the building of the gate is celebrated as the crowning deed of Alexander, or Dulcarnain, the two-horned. During the ninth century Caliph Al-Wathik-Billah sent out a certain Sallam the Interpreter to find the wall of Dulcarnain. Failing to discover it in the Caucasus, Sallam pushed on into the heart of Asia, where he came upon the object of his search, a mighty rampart and ponderous gate blocking a narrow pass between two mountains. Edrisi (or Idrisi), Moslem geographer at the Sicilian court of Roger II, 'charted Dulcarnain's wall in accordance with Sallam's report,' and 'it is probable that Idrisi's map was the determining influence that caused a number of later occidental maps to [place] Gog and Magog in the far east or northeast.' Gog, Magog, and Alexander's gate were destined to linger on in European cartography until well into the seventeenth century. 'The Gate itself had wandered from the Caspian Gates . . . even as far as remote eastern or northeastern Asia, gathering in strength and increasing in size as it went, and actually carrying the mountains of Caspia with it. Then, as the full light of modern day came on, the Alexander Romance ceased to be regarded as history, and with it Alexander's Gate passed into the realm of fairyland.'"

The Muhammadiyya Movement in Java

There is an important movement in Java known as Muhammadiyya, which is working towards the strengthening of Islam, though on more orthodox lines than the Ahmadiyya Movement. A whole chapter is devoted to this movement in a Dutch book entitled "De Nationalistische Beweging in Nederlandsch-Indie" by J. Th. P. Blumberger (Haarlem, 1931). The movement had as its founder a certain Ahmad Dahlan, who drew his inspiration from the reforms of Muhammad Abdu in Egypt, the Rector of Al-Azhar, who tried to go back to the Quran and Hadith and cut loose from the four legal schools. In 1912 Ahmad Dahlan started an association in Djokja, Java, known as the Muhammadiyya. It was at about the same time that a political nationalist party known as the P.S.I.I. (Partei Sarekat Islam Indonesia) was formed, which used Islam for nationalistic purposes. But the Muhammadiyya was essentially a religious rather than a political movement, though in its latest development it seems to be becoming somewhat political. The original purpose of the Muhammadiyya was to spread Islamic teaching and further the Muslim religious life. For this purpose Muhammadiyya schools have been started all over the country. These schools teach Islam in a more modern method than the old *pesantrens* or Quran schools, in which the Quran was taught without being understood; but they do not hold with modernist teaching of the Ahmadiyya type, which seems to have but little influence in Java. In addition to their schools, the Muhammadiyya have organized meetings for the discussion of Islamic topics, have made religious foundations (mosques and *waqfs*), and published books and pamphlets. They have stressed the authoritative and rational elements in Islam, and in particular have attacked the mysticism and other forms of popular Javanese Islam. They consider the old orthodox Islam their chief enemy, and Christianity only in the second place. They have generally been on friendly terms with Christians, but wherever Christians have started new missionary work the Muhammadiyya have started schools and other activities. The extent of the activities of the movement is given as follows in Blumberger's book referred to above: 29 branches, 4000 members, above 40 schools of different grades. all of which had religious instruction, and 14 religious schools in which secular subjects were also taught; 119 teachers, and nearly 4000 scholars; 2 free hospitals, one in Djokja and the other in Soerabaja; and one orphanage and a poor house in Djokja. Dr. B. M. Schuurman, in his book "Mystik und Glaube" (Haag, 1933), says, "From the successful rise and rapid growth of this movement the conclusion can already be drawn that Javanese Christianity and Missions have before them a powerful opponent."

L. E. Browne.

The Henry Martyn School—Lahore

The report for 1932 shows a very marked development in the work of the Henry Martyn School of Islamics, particularly in respect of extension work in outlying areas. While it has not been possible to comply with all the requests for service received, this evident appreciation of the purpose and worth of the school is very gratifying. In April of last year a short missionary extension course was

planned for Christian workers in the Panjab, for which forty-two persons registered, with an average attendance of thirty, at each of the fifteen lectures. Other courses were arranged at Kodaikanal, Ootacamund and Bangalore, in South India, and at Landour in North India. Through these and other similar activities, something like 750 people connected with over fifty different organizations were brought into touch with the school during the year, and the students attending the courses purchased relevant literature (mostly in the form of booklets) to the value of Rs. 330.

The three members of the staff have undertaken in addition a considerable amount of literature work. A manual on Islam by Mr. Bevan Jones has been published; and Mr. Subhan is now engaged in translating this work into Urdu. Mr. Browne has completed his study of the causes of the decay of Christianity in Asia under Moslem rule, and the manuscript, which has been accepted by the Cambridge University Press, will appear under the title "The Eclipse of Christianity in Asia." Mr. Subhan is also engaged in the preparation of a book on Indian Sufism.

Valuable contacts have been made with educated members of the local Moslem community. The members of the staff and the students keep in touch with evangelistic efforts in Lahore, and in this way have been introduced to enquirers and converts by the local Christian workers.

Turkey's new University

No better proof could be given that a new Turkey has arisen out of the ashes of the old than the reform of the whole educational system, which has culminated in the extinction of the University of Stamboul and the building in its stead of a modern university capable of giving to Turkish youth "all the advantages of an up-to-date world culture." The old university, as a correspondent of *The Manchester Guardian* states, "overstacked law and medicine with incompetents." It took no part in initiating the new alphabet and language, in formulating the new codes, in promoting economic reforms. It was not in touch with the new Turkey.

The Ghazi Mustapha Kemal invited a Swiss professor to create the new university, which now has four faculties: literature, science, law and medicine, theology being omitted, or rather replaced, by the Institute for Islamic Studies. The undergraduates will be expected to be proficient in at least two foreign tongues in modern use, English and German being stressed. Foreign professors have been appointed—and the number will reach fifty—to teach the sciences to Turkish youth. The dispossessed professors of the old university will be set to translating into the new Turkish the works of world culture and literature, as well as the best textbooks in European use. Latin and Greek are both to be taught for the first time.

It was earlier proposed to build the new institution in Angora, but the plan to rebuild in Istanbul prevailed. It is public notice that the old is not to be continued side by side with the new. The old has been discarded, superseded. That the Ghazi is the author of the reform is to be inferred from the fact that in beginning his holiday he visited the university and the chief secondary school in Istanbul

and examined the students personally concerning the new Turkey and "the rationale of her emergence as a national State."

—*New York Times*

The Skull of Sultan Mkwawa

Within the same period [six months from the coming into force of the Treaty] Germany will hand over to his Britannic Majesty's Government the skull of the Sultan Mkwawa, which was removed from the Protectorate of German East Africa and taken to Germany.

—Article 246, Treaty of Versailles.

Inside this famed skull had been the shrewd brain of the black Sultan Mkwawa of Tanganyika. Some say he died by his own hand, others that he was beheaded when his rebellion in the 90's against the Imperial Germanization of East Africa failed and he was about to be captured. Inside the living skulls of the Negroes of East Africa grew a superstition that they were doomed to endless calamity until Mkwawa's skull was returned to them. The Britons who tried to rule them bribed the tribal chiefs into loyalty. But without the skull, the chiefs lost all prestige and power among their people. Meanwhile the German Government, not particularly anxious to help British rule in what had once been Germany's great African colony, denied that it had ever removed the skull from East African territory. Last week came evidence that Germany had not lied, in a letter to *The East African Standard* from H. Malcolm Ross, British land agent in Tanganyika.

In 1921, he wrote, while custodian of enemy property, he had found a pile of packing cases in a German warehouse in the East African lake town of Bukoba. One "was slightly packed with sawdust and had a smaller case inside. This also was very well made and strongly fastened. When I opened this the contents proved to be a native's skull. Whether this was the skull of Mkwawa I cannot say, but very great care had been taken in packing it." He concluded that he did not know what became of the skull, because he left it where it was.

—*Time,* Sept. 11, 1933

BOOK REVIEWS

Nationalism and Imperialism in the Hither East. By Hans Kohn. George Routledge and Sons, Ltd., London, 1932. pp. 339. 15/- net.

This book is a sequel to those parts of Dr. Kohn's "History of Nationalism in the East" which deal with the Arabic-speaking countries lying between the Nile and Persia. The first four chapters are devoted to an exposition of influence and developments common to all these countries during the post-war years. The economic, social, and political forces which are revolutionizing thought and life among millions of Moslem and Christian Arabs are clearly portrayed and evaluated. The author emphasizes the significance of air and motor transport services in making the "land-bridge" between Europe and Further Asia once more extremely important from the economic and military viewpoints. Moslem society is shown to be reacting vigorously to the stimulus of European ideas, and is pictured as experiencing simultaneously a religious reformation, an industrial revolution and a strong nationalistic development.

The later chapters summarize the history during the last two decades of Egypt, Palestine, Trans-Jordan, Syria, Iraq and Peninsular Arabia. The treatment of each country is brief and somewhat sketchy, but sufficiently informative for the general reader, while adding little or nothing to the knowledge of serious students of Near Eastern Affairs. The last chapter presents Dr. Kohn's conclusion that nationalism will eventually tend to unite at least this part of the Arabic-speaking world as one nation. The unifying process will coincide, he believes, with a development of greater cooperation along all lines between Europe and Moslem countries, with Christian missions—the one disinterested Western force—leading the way. The text is followed by forty-seven pages of notes, a useful bibliography, and an index.

The English of the translation leaves much to be desired, and certain mistakes occur throughout: the title of the valuable Italian periodical *Oriente Moderno* is consistently misspelled, as is the name "Asis," which should be Aziz or 'Azīz.

Although the work as a whole is neither brilliantly original nor profound, it is a completely written handbook, in which valuable information and intelligent opinion will be found by the thoughtful resident or unhurried traveler in Arab lands.

Princeton University W. L. Wright, Jr.

Les Arabes Chrétiens de Mésopotamie et de Syrie du VII au VIII Siècle. By François Nau. Imprimerie Nationale, Paris. pp. 136. 30 francs.

Students of the origin of Islam have come in recent years to place increasing emphasis upon its Christian background. Less

credence is given than formerly to the traditions found in Arabic sources, and a careful attempt has been made to sift out every possible bit of evidence from contemporaneous Christian writers. This monograph by the French Orientalist, François Nau, published posthumously, is an important contribution to this subject. It contains a mine of information about the extent and nature of Christianity among the northern Arabs, especially those of the Syrian and Mesopotamian frontier. Their relation to the struggles between the Greek Empire and the Persian, and the part they played in the doctrinal controversies of the time are clearly set forth, largely by extensive quotations from such writers as John of Asia, Michael the Syrian, and similar writers. The writer holds that the contemptuous treatment and bad faith shown to the Arabs by the Greek authorities led them to turn from Christianity to a religion in which they might play a leading part. He believes that this new religion took over from the Christianity of these regions its leading ideas, and made the change from Christianity to Islam natural and logical. It is unfortunate that the concluding paragraphs of the monograph were not written before the author's death, since they would have enlarged upon his theory that Islam was not a Christian heresy, as some believe, but a definite attempt to break with Christianity and to set up a new and rival religion.

Although the main facts and many of the writer's deductions are incontrovertible, it is doubtful if all will be willing to accept his every conclusion. Nau is much more at home in the Syriac sources, in which he was an authority, than in the Koran and other Arabic literature. Following are some typical conclusions reached by the author: The name Allah is not of Arabic origin, but merely an Arabic transcription of the Syrian Christian name for God. The prevalence of the proper name Abdallah in Arabia, is taken as an indication of Christian influence. The practice of veiling was widespread among the Christians, from whom it passed over to Islam. The Arabic script in which the Koran was written was a creation of the Christian Arabs of the North, and was only beginning to penetrate into Mecca in Mohammed's time. The translation of the New Testament into Arabic gave the Caliph Othman the idea of putting the Koran in writing. The author holds that the Koran was written for the Christian Arabs of Mesopotamia and Syria.

W. G. Greenslade.

The Sudan and Slavery. By Judge Pierre Crabites. Routledge & Sons, London. pp. 334. 12/6 net.

A fair and scholarly review of the conduct and experiences of General Charles George Gordon, his manly efforts under commission by Ismail, Khedive of Egypt, to abolish the slave trade in the Sudan, and of his final heroic but fatal attempt to carry out under the Gladstone cabinet an orderly abandonment of the Sudan, together with a safe retreat of the Egyptian and European population of Khartoum.

The author is Judge Pierre Crabites, for many years a resident of Cairo and student of Egyptian life. He has set as his purpose in this book, to present out of a mass of debated and perplexing

evidence a true estimate of the amazing character of this great Christian soldier.

His material is drawn from original sources, comprising Gordon's letters to his sister and his voluminous correspondence with the Khedive as preserved in the Royal Archives of Abdine Palace, Cairo; the letters of Lord Cromer and the records of Downing street.

The book is exceedingly valuable and interesting. It will be welcomed by the student of history and prove an inspiration to those who labor in hard places.

K. L. Armstrong.

Modern Tendencies in World Religions. By Charles Samuel Braden. The Macmillan Company, New York. pp. 342. $2.50.

Among the many recent books in the comparative study of the great non-Christian religions this strikes a new note. The author, who is professor of the History and Literature of Religions at Northwestern University, has made a careful study of the action and reaction of "the acids of modernity" on Hinduism, Islam, Judaism, and the religions of Russia, Japan and China. The importance of such study is evident when one realizes the stupendous changes that have taken place, for example, in China and Turkey within the past decade. The various chapters are fairly well documented, but the writer's own viewpoint necessarily influences his conclusions. He says, "It will be noted that the phases of religion which occasion most hostility and criticism are its supernaturalism and its institutionalism." Dr. Macdonald and others who know Islam, for example, have voiced the contrary opinion. The oriental mind has no difficulty with the supernatural. All Moslems are born theists. It is humanistic syncretism that offends the orthodox, who are the vast majority. The violent reactions against modern tendencies described in the case of Islam are not sufficiently recognized, as they ought to be, in the case of Hinduism and Buddhism. There are some inaccuracies of statement: Dr. MacNicol is not an Anglican missionary (p. 30), and it was William Carey and not an Indian reformer who urged the Government to proscribe *sati* (p. 60). Altogether we have here an excellent presentation of movements across the whole world that have a common cause, and may have a common tendency. But it is difficult to calculate the course of the tide where the currents run so swiftly and the under-tow is so strong. Z.

Charlotte R. Willard of Merzifon: Her Life and Times. By Ernest Pye. Fleming H. Revell Company, New York. pp. 211. $2.00.

"An account of the life and labors of a courageous woman, described as one of the most remarkable Christian leaders ever to give herself to the Near East—a mosaic of esteem contributed by those who lived and wrought with her." Miss Willard was a graduate of Smith College, and after teaching in various institutions, including Carleton College, Minnesota, she was called to give herself to the service of the women and children of Turkey. Working in Anatolia Girls' School, chiefly among Christians, she was always keenly alive to the needs of the vast Moslem population. During the deportations of 1915-1918, when her girls were taken, she followed them, and

in a miraculous way interviewed governors and others until the girls were returned unharmed. Miss Willard was courageous but not assertive, meek but not weak. She was always calm and controlled, always patient and courteous in dealing with officials, but determined to save her girls in their peril.

In March, 1919, she wrote: "I need not write of the Christians; you know it all. But for the others of this land, there is much to say not yet said. It is once more, and perhaps the last time, when the door to the Moslem's heart is ajar. We are opening it a little, and earnestly ask for prayer, persistent and definite, and for support in many ways for this work."

Miss Willard, after being deported with the missionaries to Constantinople, managed with four others to return in a few months to Merzifon, gathered her girls from their hiding places, and at once organized them to help in relieving the sufferings of the wounded Moslem soldiers, those who had committed such bloody deeds against their own relatives, and tortured and slain the mothers and fathers of these same girls. Miss Willard succeeded, and rendered, through them and others, a vast amount of relief. The girls, through the courageous attitude of their teacher, were saved from a worse fate than death, for Miss Willard was a woman of prayer, who literally dwelt "in the secret place of the Most High."

AMY E. ZWEMER.

La Chiesa Caldea nel secolo dell' Unione. By Mons. Giuseppe Beltrami, in *Orientalia Christiana*, Vol. XXIX, pp. xvi+284, Pont. Institutum Orientalium Studiorum, Rome, 1933. Price, 45 lira.

In 1552, at Mosul, a council of the Assyro-Chaldaean Church elected Simon Sulāqā as patriarch; the office had been claimed by Simon VIII. Denḥā on the basis of a hereditary succession going back to 1450. The patriarch-elect, however, was not consecrated by the metropolitans, who feared the powerful family of Bar-Māmā, which claimed the hereditary rights to the office. Accordingly Sulāqā came with his credentials to Pope Julius III at Rome, November 18th, 1552. On the 9th of April of the following year he was consecrated to the episcopate, and on the 28th of the same month was invested by Pope Julius with the pallium. On his return to the Orient he was accompanied by two Dominicans, who were both born on the island of Malta,—Bishop Ambrogio Buttigeg and Antonino Zahara. This was an important event in the connections between Rome and the Oriental Churches.

The titles of chapters 2-6 show the importance of this book for the history of missions and the religious history of the Near East: "La Missione in Mesopotamia, La Missione in Egitto, La Missione nel Malabar, Per la storia della Chiesa caldea in Mesopotamia, Per la storia religiosa del Malabar."

Pages 141-272 quote the documents connected with the events narrated in the text. Pages 273-280 contain a detailed chronological table of the ecclesiastical events from 1503 to 1609; this adds very much to the usefulness of the book for a study of the Roman Catholic Church in the Near East.

HENRY S. GEHMAN.

Die Gottheit Christi bei Afrahat. By Ignatius Ortiz de Urbina, S.I., in the *Orientalia Christiana,* Vol XXX, 1, Pont. Institutum Orientalium Studiorum, Rome, 1933. pp. 140. Price 24 lira.

Afrahat (Aphraates) wrote in the second quarter of the fourth century A.D. in Persia. The source of his homilies is the Bible, whose inspiration and dogmatic authority he accepts. According to the author, Christianity had in Afrahat's time spread over the whole Sassanian empire and was well organized; pp. 28-37 are devoted to Christianity in Persia during the time of Afrahat, while 37-47 deal with the other contemporary religions which existed in that country.

The author comes to the conclusion that Afrahat represents a true Christianity, which is free from Graeco-Roman culture, but influenced by Jewish conceptions. According to Afrahat, Christ was really God; his views, however, are drawn not from the council of Nicaea, but he goes back to the earlier Christian *Uberlieferung.* This book represents a valuable and interesting contribution to the theology of Afrahat.

HENRY S. GEHMAN.

Les Musulmans du Yunnan. By G. Cordier, membre correspondant de l'Academie des Sciences coloniales et de l'Ecole française d'Extrême-Orient. Published at Hanoi, Imprimeria Tonkinoise, 80-82, Rue du Chanvre. pp. 330.

We are glad to call attention to a new book on "The Musulmans in China." It is a monograph worthy of attention on the part of all missionaries in China. The author has had many advantages, and his style is both interesting and thorough. In eleven chapters he discusses the entrance of Islam into China, especially into the Southwestern Province of Yunnan; the great centres of Moslem population are indicated, and the history of Moslem communities carefully sketched. In the second chapter we have an account of their daily life and customs. The third chapter deals with Moslem faith and superstition, especially at the times of birth, marriage and death. An account of reformations and nationalistic societies is given in the fourth chapter, while the fifth and sixth chapters give a long account and description of the various mosques and mosque schools in Yunnan. The remaining chapters of the book are brief, and tell of the Musulman revolt as well as the reaction through pan-Islamism and contact with Turkey. There is also an interesting description of the animistic prayers and practices in vogue in Yunnan to obtain rain. The book has neither map nor illustrations, but contains some very interesting tables; among others a detailed statement of the cost of pilgrimage to Mecca from China. From arrival at Hong Kong until return to that port, each pilgrim spends more than Rs. 360, exclusive of the ocean voyage. It is no wonder that the number of pilgrims from China is inconsiderable. Z.

The Shi'ite Religion. By Dwight M. Donaldson, D.D., Ph.D. Luzac and Company, London, 1933. pp. 393. 15s.

An authoritative and scholarly work on Shi'a Islam has long been awaited. Now we have it in this thoroughly readable yet erudite work by Dr. Donaldson. Anyone acquainted with the field will see at a glance that there is much here that had not been thoroughly

treated in English up to the present time. To one who is interested in the subject, the table of contents will awaken anticipation which becomes admiration as we read through the book. The author has taken subjects that by most people would be considered dry, and admits that the basis of his book is a thesis on the Twelve Imams, which he presented for his Ph.D. degree, yet he has spared no time and pains to eradicate any musty smell of the classroom, and he has produced what may be termed without hesitation the leading work on Shi'a Islam.

There is no attempt to be too inclusive, and the theology of the sect, except as related to the Imamate, as well as their religious practices, only appear incidentally in the discussion of the theme. The treatment is historical, and begins with the question of succession to the prophet Mohammed, which led to the Shi'a division. After mention of the first three caliphs, who are regarded by the Shi'as as usurpers, the author comes to Ali and his descendants, who make up the twelve Imams. The history of each is given in detail with interesting stories and sidelights on Islamic history in general. A large part of the work is from primary Shi'a sources, which will make it of lasting value in the world of scholarship.

Very appropriately, full descriptions as well as historic data on the shrines of Shi'ite pilgrimage are included in the volume with the lives of the Imams to which these places are related. Dr. Donaldson having lived for many years in Mashhad, Persia—which has become the primary Shi'a shrine, with its great tomb of the eighth Imam, is well qualified to write of the sacred places, great and small, which dot the Shi'ite world.

From time to time we find discussion of such intriguing questions as, The Imamate as related to the doctrine of "The Light of Mohammed," the origin of the Shi'a doctrine of the sinlessness of imams and prophets; the contrast of the Sunnite and Shi'a conceptions of the "Mahdi;" and the prophets and imams as mediators.

There are chapters devoted to two great questions which may some time each deserve a separate volume, namely; The Shi'a Traditions and The Sects of Shi'a Islam. The treatment of the former is concise but, so far as the reviewer knows, the best thing we have in English on the subject. It contains a subject index of the accepted books of Shi'a tradition, showing where the discussion of each topic may be found in the respective volumes; this amounts to a brief harmony of the four accepted volumes of tradition. The large amount of Shi'ite traditional literature aside from the four "canonical" books is not treated. The review of the sects in the last chapter is also of necessity brief, and confines itself to those of modern times. The author shows that delay in the expected return of the twelfth Imam has had a large part to play in the organization of these heterodox faiths.

Every student of Islam will want this book at hand for ready reference, and to those of us who work with Shi'a Moslems it should prove a very practical help in the understanding of our daily task and the people for whom we work and whom we love.

J. Christy Wilson.

Modern Poets and Poetry of Persia. (Sukhanvaran-i-Iran Dar 'Asr-i Hazir). By M. Ishaque. Oriental Publishing House, Calcutta. pp. 455. 25s.

Here is a collection of poetry in Persian by writers of the present day that would have delighted the heart of Professor Browne. The volume includes the work of thirty-three poets from different parts of Iran and from varying stations of life, from cabinet ministers to teachers in the schools. The subjects cover a wide field, but it is interesting to note that there is not so much of the religious as of social and political questions and praise of learning and the new revival under Reza Shah Pahlevi. This first volume is to be followed, according to the plan, by another on present-day poetry and a third on modern prose writers of Persia.

J. C. Wilson.

The Spirit of World Politics, with special Studies of the Near East. By William Ernest Hocking. The Macmillan Company, New York, 1932. pp. xi+571. $5.

Professor Hocking deals with fundamental problems arising out of modern imperialism, and examines the right of European governments to rule and exploit subject peoples. He is convinced that "the dealings of nations with one another are governed neither by clear principle nor by crude self-interest, but by a spirit which in the midst of a clash of interests still gropes for principles." Consequently, he attempts "even in the interplay of world forces to get and apply standards of right and wrong." The author, who is professor of philosophy in Harvard University, does not reason *in vacuo,* but presents the principal historical facts on which his thought is based. The major divisions of his study treat Backwardness and Its Measures; the Burden of Egypt; Nationality and Self-Determination; and The Mandates in Syria, Palestine and Central Africa. He ends with a half dozen brief Studies on the Philosophy of World Order.

The treatment of these controversial subjects is discriminating, thoughtful and thought-provoking. Criteria for determining the readiness of subject peoples for independence are considered in the search for a test other than that of physical ability to expel the foreign ruler. This leads to an analysis of the nature of nations and of their right to exist, with practical illustrations drawn from the recent history of the Moslem East. Professor Hocking concludes that nations have the right to live, and that the only ethical justification for foreign domination is a contribution toward the realization by the subject people of its own peculiar genius in government and culture. He asks "whether the mandate in practice is what it professes to be, or whether it merely covers the ancient imperialism with a halo of undeserved sanctity," and answers in the affirmative, at least for the present. Nevertheless, the future promises effective responsibility of the imperialistic nations to world opinion expressed through the League of Nations. Early policies and deeds of the French in Syria receive merited criticism, and a chapter on "The Capacity of Britain to Govern Egypt" is impartial in tone but full of questions which are not easy to answer. Political Zionism is confronted with Einstein's proposition that the Jews and not Great

Britain must assume the responsibility for bringing about an understanding between themselves and the Arabs.

An inquiry regarding the vitality of Islamic culture leads to the conclusion that the conditions necessary for adaptation and growth exist, but that "our greed has made such good use of our benevolence that we are crippled" in playing a helper's part among developing Moslem nations. For solution of the wider problems of imperialism "we must have world-thinking, ... then world action—an executive at Geneva." Right solutions can not be reached unless we "try something that has not yet been tried—good faith," and eliminate the "sly smuggling in of greedy privilege under the guise of a heroic duty."

The student of international affairs, whether missionary, teacher, government official, or layman can not afford to neglect a book which presents the facts so clearly and draws from examination of them such well-reasoned and convincing conclusions. Whether one agrees or disagrees, one must feel grateful to a philosopher who has so boldly and brilliantly invaded the domain of the politician and historian. Whether correct or incorrect, his conclusions must be faced squarely and can be overthrown only by thinking which is equally clear, dispassionate and vigorous.

Princeton University WALTER L. WRIGHT, JR.

La Vie héroïque de Charles de Foucauld. By Mgr. A. Boucher. Librairie Bloud & Gay, Paris. pp. 56.

This is one of the profusely illustrated series on Roman Catholic Missions, and gives the fascinating story of Père Foucauld. His heroic life is sketched in four chapters, which depict the Explorer, the Convert, the Monk, and the Apostle and Martyr. No individual has aroused the Christian Church more to a sense of obligation for the Moslems of North Africa than the subject of this biography. "La grande figure du Père de Foucauld apparaît dans l'histoire comme celle d'un héros magnifique, d'un homme exceptionnel que Dieu a suscité pour éveiller la conscience chrétienne au sentiment de ses responsabilités vis-à-vis des infidèles et très particulièrement des peuples musulmans. Pendant des siècles, la chrétienté a lutté contre la puissance fanatique de l'Islam qui menaçait parfois de submerger l'Europe. Aujourd'hui encore le bloc islamique avec ses 250 millions d'adhérents, oppose, en d'immenses régions, un temps d'arrêt à la marche conquérante de l'Evangile. La lutte des idées a succédé au choc des lances." Z.

Le Reveil de l'Islam et des Arabes. By Eugène Jung. Chez l'auteur, 50 Avenue Malakoff, Paris. pp. 124.

Our readers will remember earlier books by Eugène Jung, reviewed in our Quarterly. Some of them have been forbidden entrance into French colonial territory because of their advocacy of extreme nationalism. The present volume deals with the Pan-Islamic Congress of 1931, held in Jerusalem, and traces the aftermath in the Near East and North Africa. In a series of appendices we have resolutions passed by the Congress, and an important letter from the Syrian Nationalist, Chakib Arslan. Z.

Al Andalus: Revista de las escuelas de estudios Arabes de Madrid y Granada. Vol. I. fasc. I. Madrid. Subscription, 30 pesetas a year.

We welcome this new review, under the editorship of two distinguished Arabists of Spain,—Asin Palacios and Emilio Garcia Gomez, with a number of assistant editors. The first issue contains articles on: A precursor of San Juan de la Cruz in Moslem Spain, Observations on a poem of Abu'l Hasan Qartayani, An Arabic version of Alfonso Sabio's History of Spain, etc. There are a number of book reviews and also a complete list of recent publications by Spanish Arabists. The Arabic type used is that current in Morocco, and therefore difficult and inelegant; and why did Christian scholars put the full Moslem creed in Kufic character on the title page? Z.

Bibliothèque de Manuscrits. By Paul Sbath. Tome I and Tome II. H. Friedrich et Co., Cairo, 1928. pp. 204 and 252 respectively.

We are glad to call attention at this late date to this important catalogue of more than one thousand manuscripts, collected by the author. Most of them are from Aleppo, others from Egypt, Syria and Palestine. They date from the eleventh and seventeenth centuries. One, a parchment manuscript containing fragments of the gospel in Syriac, goes back to the eighth century. A classified index at the end of the second volume indicates subjects and contents. A large number of the manuscripts deal with the Moslem controversy. Z.

Histoire des Musulmans d'Espagne. By R. Dozy. Leyden, 1932. 3 vol., pp. 362, 346, 281.

L'Espagne Musulmane au Xe siècle, Institutions et vie sociale. By E. Lévi-Provençal. Paris, 1932. 1 vol., pp. 272.

We call attention to these two volumes, the first of which is a new edition of the standard work by the late Professor Dozy. The supplement and the bibliography bring this book up-to-date. The second work may be considered a supplementary volume to that of Professor Dozy. It deals, however, with Mohammedan institutions and social life rather than with the history of Islam in Spain during the tenth century. Z.

Umweltsbeeinflussung der Christlichen Mission. By Johann Bapt. Aufhauser. Max Hueber, Verlag, München, Germany. pp. 186. M. 6.75. 137 illustrations.

The author is Professor of Theology and Philosophy at the University of München. The book has no reference to Islam, but deals with the influence of Christian Missions on the life and thought of the nations. Beginning with the early missions in Europe, the writer points out how, by syncretism, Christianity exerted enormous influence on the language, the literature, the daily life and the art of Europe. He compares this historic picture with present-day missions in India, China, and Japan and Indo-China. In the history of comparative religion this forms a most interesting chapter. Z.

Ibn al-Arīf Mahāsin al-Majālis. By Miguel Asin Palacios. Paul Geuthner, Paris. pp. 106. 60 fr.

We welcome this new volume in the collection of texts on Islamic mysticism. The author gives us a biography of Ibn Al-'Arif (1041-1091); a list of his works that are extant, mostly in manuscript; an analysis of the present work, and an appendix giving the parallel passages of Ibn Arabi in his Futuhat. After this introduction, there follows a complete translation of the Arabic text (pp. 27-73). The text itself is carefully printed, with critical notes, and occupies the remainder of the book. Z.

The Resurrection of the Dead. By Karl Barth. Translated by H. J. Stenning. Fleming H. Revell Co., New York. pp. 213. $1.50.

All those interested in the revival of a supernatural theology and the writings of Dr. Barth will welcome this translation. Like all of Barth's writings it is not easy reading, although the translation is well done, and well preserves the flavor and color of the original. The first hundred pages are an attempt to show that St. Paul's letter to the Corinthians forms a unified whole, of which the Resurrection chapter is the climax and crown. But this attempt is doomed to failure. There are few commentators who would agree that the disconnected subjects which precede the fifteenth chapter are all an introduction to what follows. In the second part of the book we have an able apologetic for the reality, the importance and the implications of Christ's Resurrection as the very foundation of the Church and the heart of the Gospel. "This," Barth says, "is how the four facts are to be interpreted: not as a monotonous chronological recital of things of the same kind, but extremely graduated in a series several times interrupted. Like two massive pillars: Christ *died* for our sins; and: Christ *rose again* on the third day; both being asserted, 'according to the scriptures,' as historical facts, to be sure, but, pray, *what kind* of historical facts? *This* end, the end of our sins, which yet can only end when history ends, and *this* beginning, the beginning of a new life, which yet can only begin when and where a new world begins." Z.

O Youth. Being a Translation of Al-Ghazali's Ayyuha'l-Walad. By George H. Scherer, Ph.D. The American Press, Beirut, Syria, 1933. pp. 109. $1.00.

We congratulate the author and the Beirut Press on the appearance of this critical translation of one of Al Ghazali's best known works on ethics. An article by Professor Frank Hugh Foster of Oberlin, Ohio, in the October issue, 1933, of our Quarterly, called attention to "Ghazali's Inner Secret and Outward Expression of Religion" in this short treatise. We need not, therefore, enlarge on the contents of the book. In the introduction we learn of Ghazali's Spiritual pilgrimage, the value of his Later Writings, and the peculiar worth of the Ayyuha'l-Walad. The author discusses at considerable length the list of manuscripts and printed texts. Then follows the Arabic text, in facsimile collotype, of the Dresden Library manuscript, together with the variant readings. The translation (pp. 51-77) is accompanied by notes. In the appendices we have the Table of Contents to Ghazali's great work, the Vitalizing of the

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Science of Religion and a translation of the section entitled The Wonders of the Heart. This is followed by an account of the "Way" of the Moslem Mystic, a Chronological Table, and a fairly complete bibliography. We regret important omissions, especially those of Bauer, in the list of translations of Al Ghazali's writings. Also there are too many misprints, for example, "Wensnick" for Wensinck, "Rottles" for *ratls,* "aclivity" (three times) p. 56. The author states (page 4) that he does not agree that the teaching of Al-Ghazali was for initiates. If, however, it was intended for the masses, we must not forget that these, in the world of Islam, consist now and always consisted, of the small proportion of literates. The author himself states: "In this treatise, in contrast with *Badayat al-Hidayah,* al-Ghazali is dealing with an educated man, whose technical knowledge of the religious science of Islam is great. He therefore emphasizes the importance of work befitting his knowledge." And he rightly interprets the word "child" addressed in this tract, as not referring to childhood or youth. " . . . This particular student, who has spent the greater part of his life in acquiring knowledge, is doubtless a bearded sheikh!" (p. 53).

The problem of al-Ghazali's ethics is not, however, simplified by a careful perusal of this important translation. How far was he acquainted with the Gospel story? How are we to understand the solemn oath in the following text on the part of one who either had *not* seen the Gospel or must have had a Gospel text with Moslem interpolations? Either hypothesis is difficult: "O youth, so what have you gained from the acquisition of the science of dogmatic theology and from disputation and medicine and *diwans* and poetry and astronomy and prosody and syntax and morphology, except squandering life? By the splendor of the Possessor of splendor, assuredly I saw in the gospel of 'Isa, upon our prophet and upon him be peace, (that) he (Jesus) said: 'From the moment in which the dead is placed on the bier until he is placed on the edge of the tomb, Allah the Exalted in His majesty will ask him forty questions; the first is, he will say: O my servant, you have purified (yourself in) the sight of mankind for years, and not for one hour have you purified (yourself in) my sight, while every day I look in your heart; so I say, as for what you do for another, while you are encompassed by my good gifts, are you not deaf, unheeding?' "

Z.

Als Beduine unter Beduinen. By Ludwig Ferdinand Clausz. Freiburg im Breisgau, 1933; B. Herder Book Co., St. Louis, Mo. pp. 114. $1.35.

Dr. Clauss, who called himself among the Arabs Muhammad Ferîd el-Almani, has given us in brief compass his observations made during a residence of four years in Palestine and Transjordania. He classifies this people into two main groups: (1) Nomads (*'arab*), who may be either full Beduins or unreal Beduins; (2) the settled people (*hadar*), who are city-dwellers (*madinîye, mudun*) and peasants (*fellāhīn*). Between these two classes he places the *mutafallihīn,* who call themselves nomads, but who by the nomads are regarded as peasants. These two main groups differ from each other in mentality, manner of living, clothing and language. The author first lived with townfolks near Jerusalem, and finally became

acquainted with peasants and semi-Beduins. Through this gradual experience he eventually made his way to the Beduins east of the Jordan. He tells us how the nomads become semi-nomads and finally dwell in settled abodes; the reverse process never takes place. He also stresses the Beduins' disdain of labor.

The book contains many personal touches. The author narrates how he used to regard as a joke a certain exercise in penmanship: "Die Flöhe haben mich aufgefressen." On one occasion in his journey this sentence became a reality. We find in this book the bargaining in the bazaar, as well as a rather full description of life in the harem. The volume contains a portrait of the author in Arab garb, and twenty-six reproductions of photographs made by Dr. Clausz; of these, twenty are pictures of modern Arab types.

HENRY S. GEHMAN.

The Turkish Theatre. By Nicholas N. Martinovitch. Theatre Arts Inc., New York, 1933. pp. 125. $3.

Since the publication of Hellmut Ritter's *"Karagöz"* (Hannover, 1924) and the later work of George Jacob, no more interesting volume has appeared on this subject, although during the past century over fifty works have been written on it in almost every European language except English. The author, formerly Professor in the University of Petrograd and a member of the Oriental Academy, is well qualified for this task. "The old Turkey is gone forever," we read in the preface, "thanks to a long series of reforms during the last decade she has lost her individuality and has entered into the family of European nations. Will she be more fortunate there? Her future history will show. But Turkey's inner life has disappeared with the outer dissolving of that poetical haze in which she was veiled, and that charm which delighted European novelists and travellers. It would be desirable to preserve for future generations the memory of these lyric elements of the Old Turkey."

To recover the folklore and drama of the ancient Turkey we have this study on the popular theatre. The first part tells of the three types, namely, the *Orta oiunu,* or outdoor spectacle; the *Meddah,* or story-telling; and lastly, the *Karagöz,* or puppet theatre. The second part of the book consists of the translation of seven typical plays, followed by a vocabulary and a brief bibliography. The book contains a number of interesting illustrations, some in color. It is not written for the scholar, but for the layman, who will find pleasure and amusement in this vivid, shrewd, portraiture of the life of Turkey that is no more.

Z.

Die Futūh al-Gaib des Abd al-Qādir. Studien zur Geschichte und Kultur des islamischen Orients (Heft VIII). Translated by W. Braune. W. de Gruyter & Co., Berlin und Leipzig. pp. 160. R.M. 15.-.

This "Revelation of the secret world" is the production of a popular saint in Baghdad, whose grave is still much visited in our day. His name is Abd al-Qādir al Jīlānī, who was born, 1077, in the land of Jīlān, south of the Caspian Sea, and who died, 1161, in Baghdad. He was also a contemporary of Al Ghazali (d. 1111). Like him he is enrolled amongst the mystics, and also like him he has

striven hard and with success to reconcile Orthodoxy and Mysticism. He studied at Baghdad at the feet of various scholars of his time, and there he founded a school which was kept up by his sons. He left at his death many poems and addresses. A collection of seventy-eight sermons is the book under consideration, translated by W. Braune. It gives an excellent sketch of the peculiar doctrines of those distinguished medieval Moslem saints. His early life has been embellished by all sorts of legends. Even the babe at the breast knows the beginning of Fast and ceases to drink at the right moment! Mohammed induces him to begin with his addresses. Christ sends pupils to him, who are converted to Islam by him. He knows everything, visible and invisible; he performs miracles of feeding and therefore lays claim to be a saint.

This accurate translation from the Arabic text under consideration shows clearly that Koran as well as Sunna has been the foundation of his teaching. But Jīlānī remarks that human speech is insufficient for the presentation of divine secrets, referring to 1. Cor. 2, 9, a verse of the Bible not seldom cited in the book of Hadith. However, it can be doubted, whether Jīlānī really can be enrolled among the mystics. He does not speak of a real union with God. He only desires to bring life into accord with God. The meeting with God only comes with death. Jīlānī's works are still in our day exerting an influence on popular piety. Therefore they are important, especially for those who are to work as missionaries among the Moslems of our time, no matter whether they are mystics or not. Here we have a remnant of genuine Islamic popular piety, just what we still find in the Orient. A searching study of this valuable book can be the more recommended, as very little of this literature has been made accessible to us in any European language.

SIMON

Urgeschichtliche Religion: Die Religion der Stein, Bronze und Eisenzeit. By D. Dr. Carl Clemen. Ludwig Röhrscheid, Bonn, 1932. pp. 140. 7M.

This is heft 4 in "Untersuchungen zur allgemeinen Religionsgeschichte," edited by the same author. Dr. Clemen is Professor at the University of Bonn, and well-known as an authority in the comparative history of religion. This book is a study of the evidence for religion during the stone age, the bronze age, and the iron age. Even in the paleolithic period he finds evidence of religious customs, belief in a future life, and sacrifice to the gods. The book is well documented, and is of the greatest interest in the present discussion of the theory of P. W. Schmidt on "The Origin and Growth of Religion" as based on primitive sky-gods and a primitive Supreme Being. The student of comparative religion cannot afford to neglect the evidence which is here brought together in a scientific monograph.

Z.

SURVEY OF PERIODICALS

By Sue Molleson Foster
Missionary Research Library, New York

I. GENERAL

Commercial Prospects in Muslim Asia. H. H. The Aga Khan. (In *The Asiatic Review,* London. October, 1933. pp. 633-637).

Advises the training of Europeans for trade in the East by teaching them the Eastern languages and predicts that great possibilities lie in the field of insurance.

My Memories of King Faisal. Anna L. Fisher. (In *Asia,* New York. November, 1933. pp. 549-553:580).

Reminiscences of personal contacts with the later ruler of 'Iraq in Damascus (1919) and in Baghdad (1929).

The Pusht-i-Kuh. Freya Stark. (In *The Geographical Journal,* London. September, 1933. pp. 247-259).

Journeyings in Luristan, giving a vivid idea of the country and the primitive ways of its inhabitants.

A Saharan Crusader. Lucy Embury Hubbell. (In *Asia,* New York. July-August, 1933. pp. 393-399:448-450; September-October, 1933. pp. 496-501:511-516).

Dramatic picture of Père Charles de Foucauld, who was martyred by fanatic Touaregs in December, 1916, at Tamanrasset.

Splendors of the Persian Book. Tamara Talbot Rice. (In *Asia,* New York. November, 1933. pp. 563-567).

An epitome of the culture of Persia may be found in the unequalled miniatures, script and bindings of its books during the 14th, 15th and 16th centuries.

II. ARABIA

More Deserts than are Dreamt of. Ameen Rihani. (In *Asia,* New York. November, 1933. pp. 555-561:578-579).

Descriptions of the great Arabian deserts—Dahna, the Nufouds, the Hamads, the Harrat Khaibar and the Rub'ul-Khali.

Recluses of the Desert. M. D. Grautoff. (In *World Dominion,* London. October, 1933. pp. 389-392).

Glimpses of the Mozabites.

SLAVERY IN ARABIA. Eldon Rutter. (In *the Journal of the Royal Central Asian Society,* London. July, 1933. pp. 315-332).

A presentation of the *status quo* and a suggestion that the Anti-Slavery Society seek to interest progressive Mohammedan leaders in supporting a recommendation to Ibn Sa'ud that slavery be abolished in the Hijaz, where the evil is greatest.

III. HISTORY OF ISLAM

WHEN AND HOW MUHAMMADANISM ENTERED CHINA. Isaac Mason. (In *The Asiatic Review,* London. October, 1933. pp. 668-685).

The earliest authentic accounts show that Mohammedans were first officially known in China in A.D. 651, and that they probably came by the sea route from Arabia.

IV. KORAN. TRADITIONS. THEOLOGY.

STUDIEN ZUR GESCHICHTE DER ISLAMISCHEN FRÖMMIGKEIT. H. Ritter. (In *Der Islam,* Berlin. June, 1933. pp. 1-83).

A critical study of the religious writings of Ḥasan ul-Basrī, an Arabian theologian, living 642-728.

V. RELIGIOUS AND SOCIAL LIFE

L'EVOLUTION DE LA FEMME MUSULMANE EN EGYPTE. R. Pierre. (In *En Terre d'Islam.* Alger. Juillet-Août, 1933. pp. 227-287).

Although the feminist movement in the East began after the World War, women founded a maternity hospital and a school for girls in the days of Mehemet Ali.

LA FAMILLE ALAOUÎTE. R. P. J.—Em. Janot, S.J. (In *Les Missions Catholiques,* Paris. 1-16 Août 1933. pp. 381-384).

A communication addressed to the Second National Missionary Congress describing the home life of these Maronite Christians, with emphasis on the position of women.

A MOSLEM VIEW OF MOHAMMEDANISM. Dr. T. A. Lambie. (In *The Missionary Review of the World,* New York. September, 1933. p. 432).

Condemns Islam for its lack of ethical, hygienic and practical teaching.

THE PROGRESS OF SOCIAL HYGIENE IN THE LEVANT AND EASTERN MEDITERRANEAN. H. E. Garle. (In the *Journal of the Royal Central Asian Society,* London. July, 1933. pp. 333-350).

The British Social Hygiene Council is pursuing a vigorous policy along educative and medical lines, and is being aided by Turkey, Persia, 'Iraq and Egypt.

VILLAGE WOMEN IN TURKEY. Mary R. Nute. (In *World Dominion,* London. October, 1933. pp. 368-372).

Mustafa Kemal's progressive ideas on religious liberty have not yet reached the peasant classes and they strictly observe the rules of their Mohammedan faith.

VI. POLITICAL RELATIONSHIPS

THE ARABS AND THE JEWISH NATIONAL HOME. Douglas V. Duff. (In *The Quarterly Review,* London. July, 1933. pp. 112-129).

The author gives a résumé of events since 1917, and suggests that the apparent indifference of the British Administration to Arab outrages will lead the Empire to disaster.

ASSYRIAN UNREST IN IRAQ. Robert L. Baker. (In *Current History,* New York. October, 1933. pp. 120-122).

The Iraqi government faces a difficult problem,—shall those responsible for the Assyrian massacre be punished, thus antagonizing the majority of the population? or, shall they be pardoned, thus incurring the censure of Europe and the League of Nations?

THE CRISIS OF IRAQ. Lieut.-Col. Sir Arnold Wilson. (In *The Nineteenth Century and After,* London. October, 1933. pp. 411-422).

Sympathizes with the persecuted Kurds and Assyrians; scores the inaction of the League of Nations in the matter; and indicts Great Britain, whose position in Iraq to-day is "as intolerable as it is unparalleled."

EGYPT AND RELIGIOUS LIBERTY. "Cairene." (In *The International Review of Missions,* London. October, 1933. pp. 530-548).

Two problems emerge from the present difficult situation,—I. Will Egypt permit religious freedom actually as it permits it constitutionally? II. Can Christian missions convince the Egyptian nation that they are free of all political and imperialistic designs?

EGYPT'S ANTI-CHRISTIAN OUTBURST. Robert L. Baker. (In *Current History,* New York. September, 1933. pp. 761-763).

Brief factual account of present anti-missionary activities.

INDIAN MUSLIMS AND THE REFORMS. Sir Muhammad Yakub. (In *The Asiatic Review,* London. October, 1933. pp. 338-343).

Mohammedan India wishes to cooperate, but must have "fair treatment," "bare justice," and assurance of the preservation of its culture, religion and laws.

'IRAQ: A NOTE. E. B. Main. (In the *Journal of the Royal Central Asian Society,* London. July, 1933. pp. 427-436).

Finds the British interests in oil and air bases too strong to allow her withdrawal of military protection.

JEW AND ARAB IN PALESTINE. Millar Burrows. (In *The Journal of Religion,* Chicago. July, 1933. pp. 269-278).

Praise for the Zionists whose vigor and self-reliant capability give promise of prosperous days for Palestine.

TEN YEARS OF THE TURKISH REPUBLIC. Hans Kohn. (In *Foreign Affairs,* New York, October, 1933. pp. 141-155).

Summarizes Turkey's remarkable advance and emphasizes Mustafa Kemal's policy of friendship with his neighbors and his efforts toward peace.

VII. MISSIONS TO MOHAMMEDANS

HOW THE REVIVALS CAME TO PERSIA. William M. Miller (In *The Missionary Review of the World,* New York. October, 1933. pp. 486-488).

Protestant missions in Persia hope to celebrate their hundredth anniversary in 1934 with as notable a revival as those experienced in the past.

OPPORTUNITIES IN KERMAN. W. D. Charis Pigott. (In *The Mission Hospital,* London. October, 1933. pp. 259-262).

Interesting work is being carried on by the Church Missionary Society in hospitals and welfare centres.

PIONEER MEDICAL TOURING IN ARABIA. W. H. Storm. (In *World Dominion,* London. October, 1933. pp. 402-405).

Tells of the methods of the Arabian Mission, which began activities at Busrah in 1891.

SHALL THE TENT MAKERS PREACH? Paul W. Harrison. (In *The Missionary Review of the World,* New York, October, 1933. pp. 494-495).

Reply to the recent propaganda that medical missionaries shall concern themselves with bodily healing solely.

WHY MOHAMMEDANS NEED THE GOSPEL. Dr. Samuel M. Zwemer. (In *The Missionary Review of the World,* New York. September, 1933. pp. 433-434).

The virtues of Islam, so similar often to the virtues of Christianity, cry out for the teaching of Jesus. To eradicate Islamic vices there is no power like the Gospel.

WORSHIPPERS OF THE FALLEN ANGEL. Maria Anholm. (In *World Dominion,* London. October, 1933. pp. 358-367).

The Yezidis of Northern Iraq are receptive to the Gospel message and the village of Bashiqa, near Mosul, is witnessing a constant missionary advance.